

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

§ 67. **ETYMOLOGY** treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. *מָלַךְ*, *קָטַל*. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. *פָּרַס* to lay waste comp. *פָּרַס*; *וָלַעַה* to burn comp. *וָלַעַה*; *סָרַעַפָּה* a branch comp. *סָרַעַפָּה*; *שָׁרַעַפִּים* thoughts comp. *שָׁרַעַפִּים*; *שָׁרַבִּית* a sceptre comp. *שָׁרַבִּית*; *שָׁלָאֵן* tranquil comp. *שָׁלָאֵן*; *פָּרַשׁ* to spread comp. *פָּרַשׁ*; or by blending two different roots, e. g. *רִטַּף* to be fresh composed of *רָטַב* and *טָפַשׁ*; *פְּלִמְנִי* a certain one = *פְּלִנִי אֶלְמִנִי*; *צַפְרִיז* a frog from *צָפַר* to leap *רִיז* (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing biliterals. Thus, the cognates *גָּזַר*, *גָּזַל*, *גָּזַז*, *גָּזַח*, *גָּזַז*, *גָּזַז*, have in common the two letters *גז* with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. *אָב* father, *אָח* brother, *אָם* mother, have suggested the thought that the ultimate roots may in all cases have been biliterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, יִקְטֹל, הִתְקַטְּלוּ.

a. The triliteral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְפָרִים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנֹכִי	We	אֲנֵנוּ, אַתְּכֶנּוּ, אַתְּמוֹנֵנוּ
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתְּם
{ Thou <i>f.</i>	אַתָּ, אַתְּךָ	Ye <i>f.</i>	אַתְּנָה, אַתְּנָה
3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
{ She	היא	They <i>f.</i>	הֵנָּה, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנֹכִי (in pause אֲנִי with the accent on the penult except Job 33:9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36:28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתְּכֶנּוּ; אַתְּמוֹנֵנוּ occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; **אָנִי** though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. **אַתָּה** (in pause occasionally **אַתָּה** Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly **אַתָּה**) is in five instances written **אַתָּה** without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances **אַתָּה** without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine **אַתָּה** is occasionally written **אַתָּה** Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous **י**, though it is probable that the original pronunciation proper to this orthography was **אַתָּה**. The feminine plural **אַתֶּן** occurs only Ezek. 34: 31, where a few manuscripts read **אַתֶּן**; the alternate form **אַתֶּנָּה** occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have **אַתֶּנָּה**.

(3) The third person fem. sing. **הִיא** occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 21: 9, Num. 5: 13, 14. In its stead is found **הִוא** a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that **הִוא** *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read **הִיא** *hā* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi **הִוא** Ruth 1: 13 and **הִנֵּה** 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun **אֲנִי** unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. *μέ*, *νῶϊ*, Lat. *me*, *nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person **אַתָּה** is based upon the lingual **א** as the Doric *τῦ*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person **הִוא** upon the guttural **ה** as the Zend *hō*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is **וּם**. In the first person **וּם** is omitted to prevent the concurrence of nasals in the same syllable, **אֲנִי**, **אַנִי**; the plural of the prolonged form seems to be best explained by supposing it to have been originally **אֲנִינִי**, which was in the singular softened to **אֲנִי** by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*, Sans. *aham*), became **אֲנִינִי** or by § 53. 2, **אֲנִינִי**. The plurals of the second and third persons were originally **אַתֶּנָּה**, **הִנֶּה**, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *קָטַלְתָּוּ*, *קָטַלְתֶּם*. The vowel *ā*, however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *אֵלֵּם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *כְּנוּיִּים* *cognomina*; the first person is *מְדַבֵּר* *the speaker*, the second *נִמְצֵא* *present*, the third *נִסְתָּר* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes:

		SINGULAR.		PLURAL.
1.	Com.	י	כִּי	כִּי
2.	Masc.		הִי	כֶּם
	Fem.		הִיא	כֶּן
3.	Masc.		הוּא	הֵם
	Fem.	הִיא	הִיא	הֵן

In the first person singular *י* is attached to nouns, and *כִּי* to verbs. In the second person the palatal *כ* is substituted for the lingual *ת* of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֵם*, *הֵן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כֶּם*, *כֶּן*, *הֵם*, *הֵן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֶה or זֵה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה . .

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this or that</i>	הַזֶּה	הַזֹּאת	הַזֶּה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghash-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix **ש** takes the vowel (.) followed by Daghash-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before **א** Judg. 6 : 17 ; and twice (.) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **אֲשֶׁר שָׁלְחוֹ** *who he sent him*, i. e. whom he sent, **אֲשֶׁר זָרְעוֹ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **אֲשֶׁר — שָׁם** *where*, **אֲשֶׁר — שָׁמָּה** *whither*, **אֲשֶׁר — מִשָּׁם** *whence*.

a. The prefix **ש** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5 : 7, 6 : 17, 7 : 12, 8 : 26, 2 Kin. 6 : 11, 1 Chron. 5 : 20, Job 19 : 29, Ps. 122–124, 129, 133–137, 144, Lam. 2 : 15, 16. The word **בְּשִׁיבָה** Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **ב**, the relative **ש** and the particle **גַּם** *for that also* ; but the most recent interpreters derive it from the verb **שָׁגַג** *to err*, and translate *in their erring*.

b. **אֲשֶׁר** or **שֶׁ** is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מַה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מה** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghash-forte it is pointed **מַה** and the following letter is doubled, e. g. **מַה-שְּׂמִי** Ex. 3 : 13. Before the stronger gut-

turals ה and ה it also commonly receives (.), e. g. מִה־הִיא Ps. 39 : 5, מִה־הַטָּאֲחִי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מִה־אֶלֶה Zech. 1 : 9, מִה־עֲבָדָהּ 2 Kin. 8 : 13, מִה־רְאִיתָם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מִה־הָהִיא Ex. 32 : 1, מִה־הַטָּאֲחִי Gen. 20 : 9, מִה־עֲשִׂיתָ ib., מִה־קוֹל 1 Sam. 4 : 14, מִשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4 : 2, מִלְכֶם Isa. 3 : 15, מִתְלָאָה Mal. 1 : 13, מִהֶם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun זֶה, זֹאת, thus אִי זֶה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי לָזֹאת *for what? why?* Jer. 5 : 7.

3. The words פֶּלִי אֵלֶּמְנִי which are always used in combination, or contracted into one פֶּלִמְנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δέῖνα*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בִּנְיָנִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קַל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphāl	Causative active.
6.	הִפְעַל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבדים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנֵּן), or Pe Yodh (פִּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עֵ"ו); one whose third radical is He, a Lamedh He (לֵ"ה); one whose second and third radicals are alike an Ayin Doubled (עֵ"ע), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נָגַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *סָמַר* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, φυλάττεσθαι; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, μεταμέλεσθαι; or expresses reciprocal action, *רָצַע* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, μάχεσθαι, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׁאַל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרָא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שָׁחָה* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two : יָרַד *to descend*, Hi. *to cause to descend, bring down* ; בָּיָא *to come*, Hi. *to bring* ; רָאָה *to see*, Hi. *to show*.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, קָשַׁב Hi. *to be attentive*, prop. *to make (one's ear) attend* ; מָתַק Hi. *to be sweet*, prop. *to cause sweetness* ; שָׂבַל Hi. *to be wise*, prop. *to act wisely, exhibit wisdom* ; אָמַץ Hi. *to be brave*, prop. *to act bravely* ; זָקַן Hi. *to grow old*, prop. *to acquire age*. In a few instances both senses are found united in the same verb, פָּרַח Hi. *to cause to bud and to put forth buds* ; אָרַךְ Hi. *to prolong and to be long* ; עָשַׁר Hi. *to enrich and to grow rich* ; שָׂמַן Hi. *to make fat and to become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, נָטָה K. *to extend or to bend*, trans. and intrans., Hi. *id.* trans. In Job 23 : 11, Ps. 125 : 5, Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, *to bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, מָלַט Pi. *to deliver*, Hith. *to escape, deliver one's self* ; צָדַק Pi. *to justify*, Hith. *to justify one's self* ;

חָפֵּשׂ Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; חָפֵּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; חָכַם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; חָיַן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּפֹרַר Pi. *to atone*, Hith. *to be atoned*; עָתַר Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סָכַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), נָצַם Pi. *to break the bones* (נָצַם), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); פָּשַׁט Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסָה* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *וָסַף* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *פָּדַל* *to separate* and *שָׁמַר* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *גָּלָה* *to uncover*, *הָלַךְ* *to be sick*, *רָדַע* *to know*, *רָלַךְ* *to bring forth*, *פָּקַד* *to visit*, *רָוַם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *עָרַף* K. *to break the neck* (*עֶרְף*); *עָשַׂר* K. *to tithe* (*עֶשֶׂר ten*); *לָבַן* *to make bricks* (*לִבְנָה*); *נָלַב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*לֵבָב heart*); *בָּהֵן* Pi. *to act as priest* (*בִּהְיוֹן*); *קָבַן* Pi. *to build a nest* (*קֶבֶן*); *מָרַבַּע* Pu. part. *square* (*אַרְבַּע four*); *מִשְׁקָד* Pu. *almond-shaped* (*שִׁקְדָּה*); *מָהַלֵּךְ* Pu. *died scarlet* (*מַחְלֵקֶת*); *הִשְׁלִיךְ* Hi. *to snow* (*שֶׁלֶג*); *הָאֵזַן* Hi. *to give ear* (*אֵזֶן*); *הִפִּיתַ* Hi. *to snare* (*פֶּחַ*); *הִמְלִיחַ* Ho. *to be salted* (*מֶלַח*); *הִתְנַיַּחַר* Hith. *to make one's self a Jew* (*יְהוּדִי*); *הִצְטִיךְ* Hith. *to supply one's self with provision* (*צִיד*). A verbal form may occasionally arise even from an adverb, *נִהְלָאָה* Ni. part. *removed far away* (*הִקְלָאָה*), or an interjection, *וַיִּהָם* Hi. *and he stilled* (*הִם hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָקַן to be old.	קָבַד (Isa. 24:20 קָבֵד) to be heavy.	מָח to die.
הִפְתִּיחַ to delight.		נָבַל to fade.
הִצִּיב to hew.	קָשַׁר to be right.	צָמָא to thirst.
טָהַר to be clean.	לָבַשׁ and לָבַשׁ to put on.	קָמַל (Isa. 33:9 קָמַל) to wither.
טָמֵא to be unclean.	מָלֵא trans. or intrans. (Esth. 7:5 מָלֵא trans.) to fill or be full.	שָׂנֵא to hate.
רָבַשׁ to be dry.		שָׁפַל to be brought low.
יָרָא to fear.		

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב to love.	גָּדַל to be or become great.	הָרַח to cease.
אָשַׁם to be guilty.		הִמְצִיחַ to be leavened.
בָּצַק to swell.	הִבֵּק to cleave to.	הִנְהַל to be profaned.
גָּבַר to prevail.	הִשָּׁן to grow fat.	הִסָּר to lack.

הָפַח to blush (distinguished from הָפַר to dig).	נָצַח to be strong.	שָׂבַע to be sated.
הָפַח to dig).	צָלַח to come upon, to prosper.	שָׂמַח to rejoice.
רָעַח to be weary.	קָדַשׁ to be holy.	שָׁכַח to forget.
רָשַׁח to possess.	קָרַב to come near.	שָׁמַם to be desolate.
רָעַם to be pleasant.	רָעַב to be hungry.	שָׁמַע to hear.

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָזַר to shine.	יָכַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בּוֹשׁ to be ashamed.	רָקַשׁ to snare.	
טוֹב to be good.	נָדַל (see §86. a) to flow.	שָׂבַל (Gen. 43:14 שָׂבַלְתָּהּ) to be bereaved.
יָגַד to dread.	קָטַן to be small.	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קִטַּל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטִיל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the הִתְ of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the הִתְ will be transposed, and in addition changed to ט, e. g. הִצְטַח. If the first radical be one of the linguals ד, ט or ת, the הִתְ will be assimilated or united to it by Daghash-forte, הִתְדַּחַךְ, הִתְדַּחַךְ.

a. In one instance הִתְשַׁחֲוֶה Jer. 49:3 remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 רִשְׁתוּמִים; elsewhere רִשְׁתוּמִים; הִתְ is likewise assimilated to the sibilant ט in the only Hithpael form in which that letter is the initial of the root הִתְנַחֵם Isa. 1:16. In one instance הִתְ remains without assimilation before ד. The הִתְ may either be assimilated or not to the initial נ of two verbs נָחַם, נָחַם, and the initial כ of two כָּפַר, כָּפַר. It is assimilated to the כ of כָּבַשׁ, which occurs but twice in the Hithpael, to the נ of נָאץ, which only occurs once, and in one instance to ר, viz. אֲרוּמָם Isa. 33:10 but אֲרוּמָם Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to אני and אתה of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ה have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הוא of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus. הַקְטִיל, הִקְטִיל — קָטַל, קִטַּל. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model פָּעַל, §76. 2, is objectionable on account of its weak letter פ, and on account of the twofold sound of its initial radical פ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁרַשׁ *to uproot* and שָׁרַשׁ *to take root*; Pi. קָנַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּמָם, in a physical sense, *to raise up*; Hi. הִנִּיחַ *to cause to rest, to set down*, and הִנִּיחַ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִגְזַלְגָּה Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִגְאַל; Niphal of Hithpael נִסְתַּחֵף Ezek. 23 : 48, נִכְסַּף Deut. 21 : 8, נִשְׁתַּחֲוָה Prov. 27 : 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz. :

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטַל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטַל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִקְטַל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. *a.* (1) and (2) but three *חָצַב*, *נָבַל*, *שָׁבַן* take Hholem, and two *חָפַץ* and *שָׁמַם* take indifferently Hholem or Pattahh. Of verbs with middle *o* in the preterite three *נָזַל*, *קָטַן* and *שָׁבַל* take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

<i>אָבַל</i> to mourn.	<i>נָגַשׁ</i> to come near.	<i>רָבַץ</i> to lie down.
* <i>אָלַף</i> to learn.	<i>נָשַׁל</i> (intrans.) to fall off.	<i>רָגַז</i> to rage or tremble.
* <i>אָמַץ</i> to be strong.		* <i>רָטַב</i> to be wet.
* <i>אָנַה</i> to be angry.	* <i>נָתַה</i> to be poured.	<i>רָכַב</i> to ride.
* <i>הָבַל</i> to become vain.	<i>סָלַק</i> (§86. b.) to ascend.	* <i>רָפַר</i> to spread.
<i>חָזַק</i> to be strong.	<i>עָשַׁן</i> to smoke.	* <i>רָקַב</i> to rot.
<i>חָכַם</i> to be wise.	* <i>חָתַק</i> to be removed.	<i>שָׁבַב</i> to lie down.
<i>חָשָׁה</i> to be dark.	* <i>צָדַק</i> to be righteous.	<i>שָׁלַט</i> to rule.
* <i>פָּסַל</i> to be foolish.	<i>קָלַל</i> to be lightly esteemed.	* <i>שָׁלַם</i> to be complete.
<i>לָמַד</i> to learn.		* <i>שָׁמַן</i> to grow fat.
<i>מָתַק</i> to be sweet.	* <i>קָשַׁב</i> to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

<i>בָּגַד</i> to deal treacherously.	<i>חָמַם</i> to be hot.	<i>נָשָׂה</i> to bite.
	<i>חָנַן</i> to be gracious.	<i>פָּעַל</i> to do.
<i>גָּזַר</i> fut. <i>o</i> , to tear, fut. <i>a</i> , to resolve.	* <i>חָרַשׁ</i> fut. <i>o</i> , to plough, fut. <i>a</i> , to be silent.	<i>פָּשַׁט</i> to strip off.
<i>הָלַךְ</i> (mostly fut. <i>e</i>) to go.	<i>טָרַח</i> to tear.	<i>קָסַם</i> to use divination.
<i>זָעַם</i> to curse.	<i>רָצַח</i> to form.	<i>קָצַר</i> fut. <i>o</i> , to cut off, fut. <i>a</i> , to be short.
* <i>הָבַשׁ</i> to bind.	<i>מָעַל</i> to trespass.	<i>שָׁכַח</i> to rest.
* <i>הָלַשׁ</i> fut. <i>o</i> , to subdue, fut. <i>a</i> , to be weak.	<i>נָדַד</i> to flee.	<i>הָמַם</i> to be finished.
	<i>נָדַר</i> to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. *יָהֵן*, *יָרֵשׁ*.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטֹל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing מְ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (עָבַר).

(1) SINGULAR. *3rd pers. masc.* The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הַ, which, appended to the masculine, would give קָטַלְהַ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, קָטַלְהַ.

2 masc. The appended ה is derived from אָהָה.

2 fem. הַ from אָהָה.

1 com. הַ changed from הַ of אָהָה; compare the similar relation of the suffixes הַ, כֹּה, to the pronouns אָהָה, אָהָה, § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ׀ or ׀ preceded by the vowel ׀. The full ending ׀ is still found in a very few instances, § 86. *b.* generally the ׀ is dropped, § 55. 2. *a.*

2 *masc.* ׀ from ׀.

2 *fem.* ׀ from ׀.

1 *com.* ׀ from ׀.

Future (עֲתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ׀ is from ׀; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ׀, and this at the beginning of words becomes ׀, § 56. 2.

3 *fem.* ׀, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ׀ is from ׀, ׀, from the latter of which is derived the appended ׀ of the feminine.

1 *com.* The prefixed ׀ is from ׀.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ׀, denoted by ׀ appended to the singular, the 2 *fem. sing.* termination ׀ being dropped as superfluous.

1 *com.* The prefixed ׀ is from ׀.

Imperative (צִוֶּה), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ׀, the sign of the second person, and restoring the ׀ in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקוֹר fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְיַנְיֵל intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
constr.		קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם
	2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן
	1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטַל	הִקְטִיל	קָטַל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָה	הִקְטִילֶנָה	קָטְלֶנָה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

PERFECT VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	כָּבְדָהּ	שָׁכְלָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	כָּבַדְתָּ	שָׁכַלְתָּ
הִקְטִילָתְּ	הִקְטִילָתְּ	הִתְקַטְּלָתְּ	כָּבַדְתְּ	שָׁכַלְתְּ
הִקְטִילֵּי	הִקְטִילֵּי	הִתְקַטְּלֵי	כָּבַדְתִּי	שָׁכַלְתִּי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	כָּבְדוּ	שָׁכְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	כָּבַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתָּן	הִקְטִילְתָּן	הִתְקַטְּלְתָּן	כָּבַדְתָּן	(שָׁכַלְתָּן)
הִקְטִילֻּם	הִקְטִילֻּם	הִתְקַטְּלֻּם	כָּבְדוּם	שָׁכְלוּם
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	כָּבֹד	שָׁכֹל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבֹד	שָׁכֹל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִכְבֹּד	יִשְׁכֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשְׁכֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשְׁכֹּל
תִּקְטִילֵי	תִּקְטִילֵי	תִּתְקַטֵּלֵי	תִּכְבְּדוּ	תִּשְׁכְּלוּ
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִכְבֹּד	אִשְׁכֹּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִכְבְּדוּ	יִשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּילְנָהּ	תִּכְבְּדֶנָּהּ	תִּשְׁכְּלֶנָּהּ
תִּקְטִילֶנּוּ	תִּקְטִילֶנּוּ	תִּתְקַטֵּילֶנּוּ	תִּכְבְּדוּ	תִּשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּילְנָהּ	תִּכְבְּדֶנָּהּ	תִּשְׁכְּלֶנָּהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִכְבֹּד	נִשְׁכֹּל
הִקְטִיל	הִתְקַטֵּל		כָּבַד	
הִקְטִילֵי	הִתְקַטֵּלֵי		כָּבְדִי	
הִקְטִילֶנּוּ	הִתְקַטֵּלֶנּוּ		כָּבְדוּ	
הִקְטִילְנָהּ	הִתְקַטֵּילְנָהּ		כָּבְדֶנָּהּ	
מִקְטִיל	מִתְקַטֵּל			
	מִקְטֵל			

a. In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. רָקַטְל for רִיקַטְל, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached, e. g. רָקַטְל for רִיקַטְל. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. אֶקַטְל, אֶקַטְל.

(2) Terminations consisting of a vowel, viz., ה, ו, and י, of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, §66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. קַטְלְה, תִּקְטְלִי but תִּקְטְלִי. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, קַטְלִי, קַטְלִי for קַטְלִי, קַטְלִי from קַטְל, §61. 1.

(3) Terminations consisting of a consonant ה, ו, or of a simple syllable ה, ו, נה, נה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from י to (..) in the future, תִּקְטְלִי, תִּקְטְלִי, §61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, רָכַלְתִּי.

(4) Terminations consisting of a mixed syllable ה, ו, occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, קַטְלִי from קַטְל.

REMARKS ON THE PERFECT VERBS.

KAL.

§86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Pat-tahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, רָכַלְתִּי, רָכַלְתִּי, רָכַלְתִּי, רָכַלְתִּי. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. פָּקַדְתִּי, פָּקַדְתִּי. The words נָזַלְתִּי Judg. 5:5, נָזַלְתִּי Isa. 63:19. 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, §24. *c*, by Gesenius as Niphal preterites from נָזַל *shook*, comp. נָזַלְתִּי Gen. 11:7, נָזַלְתִּי Am. 3:11 from נָזַל, נָזַל.

b. SING. 3 fem. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלְהָ Deut. 32:36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and שָׁבַתָּה Ezek. 46:17 from שׁוּב. The vowel letter א is once written in place of ה, גָּבַהָא Ezek. 31:5 *K'thibh*, § 11. 1. *a*.

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָתָּה from which the termination is taken, בָּגְדָתָה Mal. 2:14, שָׁמְטָתָה Jer. 17:4; so in other species besides Kal, נִכְסְפָתָה Gen. 31:30, רִדְנָתָה Job 38:12 *K'thibh*, הִצְמָתָה Ps. 73:27. In the last example the ה of the root is united by Daghesh-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter נִצְמָתִי Job 23:17, הִשְׁבַּתָּה Ps. 89:45, הִשְׁבַּתִּי Isa. 16:10, הִשְׁבַּחְתָּה Ex. 5:5, מָלַתָּה Ezek. 28:8, מָלַתִּי Gen. 19:19, וְהִחַתְמָתִי Jer. 49:37.

2 fem. The full termination אָתִי of אָתִי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, זָכַרְתִּי Ezek. 16:22, and repeatedly in the same chapter, זָכַרְתִּי Ruth 3:3; so in other species הִבְרַתִּי Jer. 3:5, לִבְרַתִּי Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

1 com. The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רִדְנָה Ps. 140:13, Job 42:2, בָּגִיָּה 1 Kin. 8:48, עָשִׂיָּה Ezek. 16:59.

PLUR. 3 com. The full ending הִן only occurs in רִדְלִיָּהוּ Deut. 8:3, 16 צָקוֹן Isa. 26:16, and רִקְטָן Isa. 29:21 from רָקַשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קוּשׁ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הִלְכוּא Josh. 10:24, אָבִיָּה Isa. 28:12. The forms of similar appearance נָשִׂיָּהוּ Ps. 139:20, רָנְשִׂיָּהוּ Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter י from the *K'thibh*, e. g. אָמַרְ 1 Sam. 13:19, קָבַלְ Esth. 9:27, שָׁפַחְ Deut. 21:7, הָיָה Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַרְ etc. שָׁפַחְ etc.; the *K'ri* has substituted אָמַרְו etc. שָׁפַחוּ etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 masc. and fem. There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַכְתֶּםָהוּ Am. 4:3, הָ, is added to the *2 fem.* as to the corresponding pronoun.

§ 87. *INFINITIVE.* The Hholem of the construct is usually written without י, בָּגֵר Isa. 33:1, though not invariably, שָׁכַן and שָׁכֹן, כָּבַשׁ and כָּבוֹשׁ, and before Makkeph is shortened to Kamets Hhatuph, קָסַם Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגֹר Isa. 48:8 but שָׁכַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁכַב 1 Kin. 1:21 *et passim* and שָׁפַל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. דָּבָרָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אָהָבָה, יִרְאָה, תִּמְלָה Jer. 31:12, תִּמְלָה Ezek. 16:5, טָמְאָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it יִמְלֶה, יִכְתֹּב and יִכְתֹּב, and before Makkeph is shortened to Kamets Hhatuph. § 64. 1, יִמְלֶה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶכְתֹּב Hos. 8:12; in יִגְבֹּל Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, יִמְלֶכוּ Prov. 8:15, תִּלְמְדוּ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפֹּטוּ Ex. 18:26, תִּעֲבֹדוּ Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 יִכְשִׁילוּ.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תְּבוֹאָהָה Deut. 33:16, תְּבוֹאָהָה Job 22:21, paragogic ה, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תְּבֹאָה 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending תְּבֹאָהָה.

2 *fem.* י is sometimes added to the long vowel with which this person ends תִּדְבָּקִי Ruth 2:8, תִּקְשִׁי Ruth 3:4, תִּשְׁתַּפֶּרֶן 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תִּכְרֶה Isa. 57:8.

1 *com.* יִסֵּךְ Ps. 139:8, though by some grammarians referred to יִסֵּךְ, is probably for יִסֵּךְ from יִסֵּךְ, the liquid ל being excluded, and Daghesheforte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination ון is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, יִקְצֹרוּ Ruth 2:9, תִּעֲבֹדוּ Josh. 24:15, יִהְיֶהוּ Ex. 9:29, יִשְׁאֲלוּ Josh. 4:6, יִלְקֹטוּ Ps. 104:28, יִשְׁכְּבוּ 1 Sam. 2:22, Josh. 2:8, תִּשְׁמְרוּ Deut. 11:22, תִּאמְרוּ Jer. 21:3; so in other species, יִכְתְּבוּ Job 19:23, יִקְפְּצוּ Job 21:24, תִּדְבְּרוּ Gen. 32:20 and תִּדְבָּרוּ Ps. 58:2, תִּבְקְשׁוּ 2 Kin. 6:19, תִּפְשְׁטוּ Mic. 2:8, יִתְפַּלְּצוּ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer יִשְׁשֹׁב Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ון has been assimilated to the initial מ of the following word, § 55. 1; in all probability, however, מ is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial י of the masculine form is retained, the distinction of gender being sufficiently marked by the termination נָה Dan. 8:22, יִחְמְנָה Gen. 30:38, יִשְׁרְנָה 1 Sam. 6:12; or, on the other hand, the termination י of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הִקְרְבֵי Jer. 49:11, הִקְרְבֵי Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. יִרְפְּשֵׁי Hos. 14:1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in הִקְרְבָנָה Ex. 1:10, הִלְרְנָה Job 17:16, הִרְבְּסָנָה Isa. 28:3, הִשְׁבְּרָנָה Isa. 27:11, הִשְׁלַחְנָה Judg. 5:26, is unnecessary; in the first passage מִלְחָמָה, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form הִשְׁלַחְנָה *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 *fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, וַהֲבִיחֵיָן Gen. 27:1, וַהֲבִיחֵיָן Gen. 30:38, וַהֲבִיחֵיָן Gen. 33:6, הִתְלַחֲוֵיָן Ezek. 3:20, הִתְלַחֲוֵיָן nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Daghesh-forte with the affix נָה, § 25, הִשְׁפָּחָה Ezek. 17:23, הִקְוִינָה Ezek. 32:16, or without Daghesh, הִשְׁפָּחָה Ruth 1:13, הִאֲמַנָה Isa. 60:4, הִרְנָה Ps. 71:23 in most editions. So in the *fem. plur. imperative*, הִאֲנִינָה Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. פִּקֹּד, yet not always, שִׁפֹּד and שִׁפֹּד; before Makkeph it is shortened to Kamets Hhatuph מִקֹּד Judg. 9:14. It may perhaps be similarly shortened without Makkeph in קִטֹּד Judg. 19:5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, מִלְכִי Judg. 9:10, מִשְׁכִּי Ezek. 32:20 (but מִשְׁכִּי Ex. 12:21, for the Methegh see § 45. 2), עֲלִי Zeph. 3:14, קָרִי Mic. 1:16, and (with י retained in the K'thibh) קִסְיִי 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, שִׁפֹּד Zech. 7:9, עֲמִידִי Nah. 2:9. When the third radical is an aspirate it rarely receives Daghesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as הִשְׁפִּי Isa. 47:2, אִסְפִּי Jer. 10:17, are exceptional.

Fem. plur. The final vowel ה is dropped in שִׁמְעֵי Gen. 4:23, § 90; occasionally ה is not written though the vowel remains, מִצְאֵי Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בָּגֵר and בּוֹגֵר, mostly without when additions are made to the word. In מוֹצֵרֶת Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סִיִּיב 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵם Isa. 41:7, upon the recession of the accent. הוֹמֵר Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יָמַה, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נִבֵּל *fading*, שָׁמֵם *desolate*, verbal adjectives of the same form with the preterites middle ē and o being mostly used instead, מֵלֵא *full*, זָקֵן *old*, יָגַר *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לִבֵּשׁ and לְבוּשׁ *wearing*, שָׁכַן and שְׁכֹנָה *dwelling*, בָּטַח and בְּטִיחָה *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as כָּמַס Deut. 32:34, שָׁחַם, נָאָם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יִלְדָּה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יִשְׁבְּחֶיךָ, יִשְׁבְּחֶיךָ Jer. 22:23, שִׁבְּחֶיךָ Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְדָּה Gen. 17:19, and with י paragogic in the K'thibh יִשְׁבְּחֶיךָ Ezek. 27:3.

2 *masc. plur.* מִשְׁתַּחֲוִיָּהם Ezek. 8:16, the Hithpael participle of שָׁחָה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מִשְׁתַּחֲוִיָּים which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחָה *to worship*, and שָׁחָה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. : מְקַלְלֵנִי *they are cursing me*, Jer. 15:10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלֵנִי and the preterite קָלַלְנִי; and Ewald changes the text to מְקַלְלֵנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלֵנִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject בָּלָה by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְקַלְלֵנִי as if for : מְקַלְלֵנִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

§ 91. *a.* PRETERITE SING. 3 *masc.* Some copies have נִגְדַע Jer. 50:23 with Seghol under the prefixed Nun for נִגְדַע.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִבְטַח Gen. 31:30, נִבְלַח Judg. 11:25, נִבְלַח 1 Sam. 2:27, נִבְרַח 2 Sam. 1:6; of the longer form given in the paradigm הִנְחִיחַ Jer. 32:4, which once appears with prosthetic נ in place of ה Ezek. 14:3 אֶהְרֹשׁ, § 53. 1. *a.* The construct infinitive usually has Tsere הִנְחִיחַ Ezek. 16:36, but is in one instance הִנְחִיחַ Ps. 68:3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִפְקִיחַ 1 Kin. 20:39, הִשְׁמִיר Deut. 4:26. The prosthetic ה is commonly retained after prefixed prepositions לְהִפְקִיחַ which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in בִּפְשָׁלוֹ Prov. 24:17, comp. בְּהִפְשָׁלוֹ Dan. 11:34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, הִסְתֵּר Job 34:22, הִנְחִיחַ Judg. 9:38, הִנְחִיחַ Eccles. 7:26, rarely to Pattahh, הִנְחִיחַ Job 18:4. In the Imperative הִשְׁמִיר the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7:4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִנְחִיחַ Ezek. 21:29, הִנְחִיחַ Ps. 37:9.

c. FUTURE SING. 1 *com.* The prefixed נ occasionally has Hhirik, אֶשְׁפֹּט Ezek. 20:36, אֶשְׁפֹּט 1 Sam. 12:7, אֶהְרֹשׁ Ezek. 14:3, אֶפְכָּרָה Ex. 14:4, 17.

PLUR. *fem.* Tsere rarely remains in the second syllable הִנְחִיחַ Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִנְחִיחַ Jer. 24:2, so with a pause accent, הִנְחִיחַ Isa. 13:16 K'ri, Zech. 14:2 K'ri, הִנְחִיחַ Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְבְּצֵה Isa. 43:9, Joel 4:11, נִלְוֵה Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִמְבָּזָה *contemptible*, is in form a Niphal participle from the noun מִבְּזָה *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in נִפְלַל Ezek. 28:23, and the passive form אֲנִפְלַל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְחָתוֹנִי Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in סִחַרְחָרָה Ps. 38:11, חִמְרָמְרוֹ Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in אֶהְבֵּהְבֹהֹו Hos. 4:18, provided this is to be read as one word, § 43. b; if, according to the division in the Masoretic text, הֵבִי is a separate word, it is the imperative of הֵבֵה *to give*, though this is always elsewhere pointed הֵבִי. In נִפְיִיִתָה Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹדְדָהוּ 1 Sam. 21:3, שִׁרְשָׁה Isa. 40:24, זָרְמָה Ps. 77:18, שׁוֹשְׁרָה Isa. 10:13 *ful.* רִסְסָה Hos. 13:3. *inf. abs.* הִגְוָה and הִרְוָה Isa. 59:13. *inf. const.* בּוֹשְׁשָׁכָם Am. 5:11, *part.* מְשַׁפְּטִי Job 9:15, מְלוֹשְׁנִי Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in נָשָׂה Gen. 41:51. The second syllable has Seghol in הָבִי (in pause הֵבֵר, הֵבֵר, הֵבֵר), twice פָּבֵס (twice פָּבֵס), Pattahh in אָבֵר, פָּבֵל (in pause), חָנַק, פָּלַג, קָדַשׁ, שָׁלַח (in pause: שָׁלַח Isa. 19:21), and before Makkeph in מָלַח, מָלַח (in pause); *a* appears likewise in the pausal form קָבְצָה Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of פָּלַג Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קָבַצְהוּ Deut. 30:3, קָדַשׁ־ Ex. 13:2, רָשָׁם־ Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. יָסַר Ps. 118:18, קָנָה 1 Kin. 19:10, רָפָא Ex. 21:19, בָּלְוָה Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, אָבֵר Jer. 12:17, לָמַד Jer. 32:33, מָלַח Jer. 39:18, קָבַץ Mic. 2:12, שָׁלַח Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נָאָץ 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in הִלָּץ Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הִקְדָּרָה Isa. 59:13, or on the recession of the

accent, צָחַץ Gen. 39:14, 17, and in one instance besides, לָחַם Judg. 5:8. There are a few examples of the construct infinitive with a feminine termination, יִפְרֶה Lev. 26:18, וְיִמְרֶה Ps. 147:1, יִשְׁלַח Isa. 6:13, יִדְקֶשֶׁה Ezek. 16:52.

e. FUTURE SING. 1 com. א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אֶזְרֶה Lev. 26:33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאֶסְצִירָם Zech. 7:14 for וְאֶסְצִירָם, § 60. 3. *c*.

PLUR. 2 and 3 fem. Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תִּרְשָׁטְנָה Isa. 13:18, but תִּדְבֹּרְנָה Job 27:4, and in pause Prov. 24:2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3). Pual ordinarily has ũ, which is preferred before a doubled consonant שָׁלַח, § 61. 5, and Hophal ō before concurrent consonants הִפְקֹר. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, פָּרַח Ezek. 16:4, שָׁדָד Nah. 3:7, פָּלוּ Ps. 72:20, פָּסַח Ps. 80:11, Prov. 24:31, יִהְבֹּרֶה Ps. 94:20, מֵאֲדָם *passim*. This seems to furnish the best explanation of the disputed words הִרְצָחוּ or הִרְצָחוּ Ps. 62:4, מִלְשָׁנִי Ps. 101:5 K'ri, הִאֲכִלְהוּ Job 20:26. Gesenius regards these as Piel forms with (.) lengthened to (,) on the omission of Daghes forte, § 59. *a*; but the absence of Methagh, which Gesenius inserts without authority, shows the vowel to be ō not ā. Others think that הִאֲכִלְהוּ is the Kal future for הִאֲכִלְהוּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62:4 the reading of Ben Naphtali הִרְצָחוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc*.

b. The vowel ũ of the first syllable is occasionally written with Vay, הִוָּלְלוּ Ezek. 16:34, הִוָּלְלוּ Ps. 78:63, יוּלָד Judg. 18:29, 13:8, Job 5:7, מֵאוּלָּם Ezek. 27:19, but mostly without it.

c. PRETERITE SING. 3 masc. An instance of paragogic ה, appended to the preterite is found in עָלְפָה Ezek. 31:15.

d. INFINITIVE. The absolute form occurs in גָּלַח Gen. 40:15; there is no example of the construct.

e. PARTICIPLE. As מִשְׁפָּר, מִמְשָׁה, מִסְכָּן; in a few instances the initial מ is omitted. לָקַח 2 Kin. 2:10 for מִלְקָח, בִּרְשָׁה (with Daghes-forte euphonic) Ezek. 21:15, 16, יוֹקְשִׁים Eccles. 9:12 for מִיִּקְשִׁים, § 59. *a*. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִכְלִמְנוּ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶגְאֲלֶהְיָ Isa. 63:3; in Isa. 19:6 הִאֲזִיחֶהּ is not a double Hiphil with both א and ה prefixed, but is a denominative from אֶזַח, a derivative of זָחַח, which does not indeed occur in its simple form but is justified by the analogy of אֶכְזֹב from כָּזַב. ה takes the place of ה in הִרְגֵלְתִּי Hos. 11:3; so likewise the future הִתְחַלֵּה Jer. 12:5, and participle מִתְחַלֵּה Jer. 22:15, though the corresponding preterite is הִחַלֵּה Neh. 3:20.

SING. 3 *masc.* The *z* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגְדִּיל 1 Sam. 12:24, but in every other place הִגְדִּיל. So in the participle מִכְלֵם Job 11:3 but מְכַלֵּם Judg. 18:7.

b. INFINITIVE. Absolute. The Tsere of the second syllable which before Makkeph is shortened to Seghol הִכְרַ Prov. 24:23, 28:21, is mostly written without י, thus הִכְרַ, הִכְפַּר, הִלְפַּשׁ, הִמְשַׁל, הִסְפִּן, הִקְלַשׁ, הִשְׁכַּב, הִשְׁכַּח, though sometimes with it הִשְׁמִיר Am. 9:8 but הִשְׁמִיר Isa. 14:23, הִשְׁלַח, though sometimes with it הִשְׁמִיר Am. 9:8 but הִשְׁמִיר Isa. 14:23, הִשְׁכַּח and הִשְׁכַּח, twice הִשְׁפִּיר, nine times הִשְׁפִּיר, הִקְטִיר, הִצְמִיר. Hhirik in this syllable is rare and exceptional, הִשְׁפִּיר Ezek. 21:31, הִצְבִּיר Josh. 7:7. א is prefixed instead of ה in אֶשְׁפִּיר Jer. 25:3 and אֶבְרָךְ Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הִקְרִישׁ, הִקְרִישׁ, הִשְׁלִיךְ rarely and as an exception without י, לִשְׁמֹר Isa. 23:11, or with Tsere הִנְחִל Deut. 32:8, לִנְשֹׂר Deut. 26:12, Neh. 10:39, לִלְבֹּן Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִירָה Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִרְגִּי Jer. 50:34, הִדְרִיכָה Jer. 51:33, הִקְצֹחַ Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as לִשְׁפִיר Am. 8:4 but לְהִשְׁפִיר Ps. 8:3, לִשְׁמֹר once but לְהִשְׁמִיר fifteen times.

c. FUTURE PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וַיִּדְבְּקוּ 1 Sam. 14:22, 31:2, וַיִּדְרֹכוּ Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be הִתְחַבְּרוּ Job 19:3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הִשְׁכַּח, הִשְׁלַח, and before Makkeph, Seghol הִסְכַּח Job 22:21, הִקְדַּ 1 Sam. 23:11, הִבַּט Isa. 64:8. There are a very few examples with Hhirik in pause, הִוְפִיעַ Ps. 94:1, to which some would add הִוְפִיעַ Isa. 43:8, but see Alexander, הִוְפִיעַ Prov. 19:25, הִבִּיא Jer. 17:18.

e. PARTICIPLE. In מוֹצֵא Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; מִסְתַּח Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְהַלְלִים Zech. 3:7 for מְהַלְלִים, מְהַלְלִים Jer. 29:8, מְהַלְלִים 2 Chron. 28:23, מְהַלְלִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְלִין Dan. 3:25.

Н О Р Н А Л.

§95. *a.* The first vowel, though mostly Kamets Hhatuph הַחֲמָטוּף, is occasionally Kibbutz, both vowels even appearing in the same verb, הִשְׁלַכְתָּ Ezek. 32:32, הִשְׁלַכְתָּ ver. 19, מִשְׁלַכְתָּ 2 Kin. 4:32; הִשְׁלַחְתָּ Dan. 8:11, הִשְׁלַחְתָּ Isa. 14:19, הִשְׁלַחְתָּ Ezek. 16:5, מִשְׁלַחְתָּ 2 Sam. 20:21; חָקַרְתָּ Lev. 6:15, חָקַרְתָּ Mal. 1:11, חָפַצְתָּ, מִפְּחָדִים, מִבְּשָׂאִים, מִדְּבַח, מִקְרָח, Ezek. 29:18.

b. PRETERITE. In **הֲתִלֵּךְ** *am I obliged to leave?* Judg. 9:9, 11. 13, the characteristic **ה** is rejected after **ה** interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הַתִּיֵּל Ezek. 16 : 4, הִיָּד Josh. 9 : 24. The construct has Pattahh, הוֹסֵד Ezr. 3 : 11.

d. IMPERATIVE. This mood occurs twice, הִשְׁמַעְתָּהוּ Ezek. 32:19, הִשְׁמַעְתָּהוּ Jer. 49:8.

e. PARTICIPLE. In מִהִקְצֹצוֹת Ezek. 46:22 ה remains after the preformative מ.

HITHRAEL.

§96. *a.* PRETERITE. In two instances אָח is prefixed instead of הָה, viz., אָחַתְּחַבֵּר 2 Chron. 20:35, אָשַׁחֲלֵלִי Ps. 76:6. In the verb פָּקַד Daghesht-forde is omitted in the second radical and the previous vowel lengthened §59. *a.* הִתְפַּקְּרוּ, הִתְפַּקְּרוּ Judg. 20:15, 17, הִתְפַּקְּרָה Judg. 21:9, in addition to which the vowel of the prefixed syllable is *ō* in הִתְפַּקְּרוּ Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *ū*, §61. 5, הִלְשִׁנָּה (the accentuation is unusual) Isa. 34:6, הִשְׁמָאָה Deut. 24:4 (but in the future always יִשְׁמָאָה Lev. 21:1 and repeatedly elsewhere), הִכְבִּיס (inf. const.) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and שָׂמָא, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, §80. 2, the vowels of a proper passive species, §82. 5, *b* (3). In הִתְהַנֵּשֵׂוּ Jer. 25:16, הִתְהַנֵּשֵׂוּ Jer. 46:8 (elsewhere יִתְהַנֵּשֵׂוּ), and מִנְאָקִי Isa. 52:5, *ō* prolonged from *ū*, on account of the absence of Daghesht-forde, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, וְהִתְחַלֵּף, וְהִתְחַלֵּף, וְהִתְחַלֵּף, *inf. const.*, וְהִתְחַלֵּף, *imper.*, וְהִתְחַלֵּף, which before Makkeph is shortened to Seghol, וְהִתְחַלֵּף Isa. 30:29, וְהִתְחַלֵּף Gen. 6:9, וְהִתְחַלֵּף Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, וְהִתְחַלֵּף *pret.*, וְהִתְחַלֵּף *pret.* and *imper.* (but *inf. const.* and *part.*

thou mayest understand or *understand thou*, Dan. 9:25, *אֵל-תִּשְׁלַט* *may it not* or *let it not rule*, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are *אֶחָיִק* Isa. 42:6 and *נִרְאָה* Isa. 41:23 K'thibh, where the K'ri has *נִרְאָה*.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *י*. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *לִ"ה* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *ה*, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic *ה*, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, *שִׁמְעֵה* *hear* (thou), *שְׁמַעְהָ* *oh, hear!* or *pray, hear!* *הִקְשִׁיב* *listen*, *הִקְשִׁיבָה* *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where *י* remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזָבָה, עֲזָבָה Jer. 49 : 11 ; זָכַר, זָכַר 2 Chron. 6 : 42, שָׁכַב, שָׁכַב Gen. 39 : 7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִרְפָּה K'thibh, צִרְפָּה K'ri Ps. 26 : 2. מְלוּכָה K'thibh, מְלוּכָה K'ri Judg. 9 : 8 ; וַאֲשְׁקִינָהּ K'thibh, וַאֲשְׁקִינָהּ K'ri Ezr. 8 : 25 ; אֲשְׁקִינָהּ K'thibh, אֲשְׁקִינָהּ K'ri Isa. 18 : 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשְׁקָה- 1 Kin. 19 : 20, וַאֲשְׁמָהּ Dan. 8 : 13 (in some copies) or Hhateph Pattahh וַאֲשְׁקָהּ Ezr. 8 : 26, Jer. 32 : 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragodic imperative when the vowel of the ordinary imperative is Pattahh ; thus, קָרַב Lev. 9 : 7, קָרְבָּה Ps. 69 : 19, and on the contrary, מָכַרָה Gen. 25 : 31, *ful.* יָמְכַרְהָ Ex. 21 : 7, נָאָרָה (with Daghash separative) Ps. 141 : 3.

2. As the imperative is itself a shortened form there is little room for further abbreviation ; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שָׁמְעֵנָּה Gen. 4 : 23 for שָׁמְעֵנָּה, § 61. 2, קָרְאֵנָּה Ex. 2 : 20 for קָרְאֵנָּה, § 60. 3. *c*, and in Lamedh He verbs of final ה, of the masculine singular, הִדָּה 2 Kin. 6 : 18 for הִדָּה Ezek. 6 : 11, גָּל Ps. 119 : 18 for גָּלָה ; הִרָּה Deut. 9 : 14 for הִרָּה Judg. 11 : 37, but without any evident change of meaning.

VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְהִפְרִיךְ). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says or will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיַּרְא *and he saw*; and so on, וַיַּבְדֵּל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb **וַיֹּאמֶר** *was*, hence **וַיֹּאמֶר** *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, **וַיֹּאמֶר** does not mean *he said*, but *and he said*. Others regard it as an abbreviation of **וַיְהִי** *and he was*; Ewald of **וַיְהִי** *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 424, that **וַיֹּאמֶר** may be for **וַיְהִי־אָמַר**, by § 53. 3; ה prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, **τύπτω**, **ἔτυπτον**; **τύψω**, **ἔτυψα**, and which is traced by Bopp to a pronominal root having a demonstrative sense. *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו conversive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיִּקְבֹּץ, וַתִּמְלִיכוּ, וַיִּפְרֹד. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be יָ, and never if it be יֵ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּפְרֹד but וַיִּפְרֹדֹּר, וַיִּמְלִיכוּ but וַיִּמְלִיכוֹּּר. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַיִּמְלִיכֶּה, וַיִּפְרֹדֶּה. In the Hiphil י is, with few exceptions, e. g. וַיִּבְרָאֵשׁ, Ps. 105 : 28, compressed to (..) as in the apocopated future, וַיִּקְשֹׁב, וַתִּגְדֵּל, and before Makkeph it is shortened to (.) וַיִּגְדֹּר. In the first person singular, however, י remains in the Hiphil, and a paragodic ה is not infrequently appended in all the species, e. g. וַיִּשְׁלֶיךָ, וַיִּשְׁלֶךְ or וַיִּשְׁלִיכֶה; וַיִּגְדֹּר or וַיִּגְדֹּרֶה; paragodic ה also occurs though more rarely in the first pers. plur. וַיִּבְרָאֵהָ Gen. 41 : 11, וַיִּבְרָאֵהָ, Ezr. 8 : 23, וַיִּבְרָאֵהָ ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַיִּגְדֵּל, וַיִּגְדֹּל, וַיִּגְדֵּל; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּשְׁכַּח, וַיִּשְׁכַּחֹּר; וַיִּשְׁכַּח, וַיִּשְׁכַּחֹּר. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְדֹּשׁ, וַיִּרְדֹּשֹּׁר, but not in וַיִּרְדֹּר; so in וַיִּמְדֹּר Hab. 3 : 6, and the Hithpael וַיִּתְפַּסֵּם Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּלְבַּשׁ, וַיִּלְבַּשֹּׁר, וַיִּלְבַּשׁ, וַיִּלְבַּשֹּׁר, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּשְׁכַּח, וַיִּשְׁכַּחֹּר,

וַאֲקִים or וַאֲקִים, though it sometimes suffers apocopation in ל"ה verbs וַאֲקִי, וַאֲקִי. The prolonged plural ending וִי is very rarely used after Vav Conversive; it does, however, occur, e. g. וַתִּקְרְבוּ Deut. 1:22, וַתִּקְרְבוּ Deut. 4:11, וַתִּקְרְבוּ Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וַאֲגִישׁ Judg. 6:9, וַאֲמַתְהוּ 2 Sam. 1:10, וַאֲבַסָּה Ezek. 16:10 but וַאֲבַסָּה ver. 8, וַאֲחַשְׁבָּה Job 30:26, וַאֲחַשְׁבָּה Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלִכְתָּהּ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וַחֲלַפְתָּ *thou shalt find*, וַאֲמָרוּ *and they shall say*, ver. 3, וַחֲלַפְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 לֵךְ (imper.) *go*, וּפְנִיָה (pret.) *and turn*, וְנִסְתַּתְּרָה (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וַכָּלַת, וַרְבָּלַת.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, וַחֲלַכְתָּ *thou hast gone*, וַחֲלַכְתָּ *and thou shalt go*, וַחֲלַכְתִּי *and I will go*, so וַדַּבַּרְתָּ, וַחֲשַׁבְתָּ, וַחֲתַמְתָּ, though וַחֲחַמְתָּ Zeph. 1:17, except in ל"א and ל"ה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וּפְלִיָּהּ Lev. 26 : 9, וּבָאָתִי 1 Kin. 18 : 12, וְהִרְבִּיתָ 1 Chron. 4 : 10, וְהִשְׁתַּחֲוִיתִי 1 Sam. 15 : 30, וְהִפְרִיתִי Isa. 8 : 17 but וְאָפִיתָ Lev. 24 : 5, וּבָאָהָ Gen. 6 : 18, וְהִרְבִּיתִי Lev. 26 : 9, וְהִבָּאָהָ Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְזָבַחְנוּ Ex. 8 : 23, וְהִלַּכְנוּ Gen. 34 : 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהִבְרִיָּלָהָ Ex. 26 : 33, וְהִבְרִיָּאָהָ Lev. 15 : 29, וְנָחָהָ Isa. 11 : 2, וְנָסָהָ Hab. 1 : 8 but וְהִשְׁלִיכוּ Ezek. 43 : 24, וְנָשָׂהָ Hab. 1 : 8.

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

Preterite.

SING. 3 *fem.* The old ending הָ, § 85. *a* (1), takes the place of הָ .

2 *masc.* הָ sometimes shortens its final vowel before the suffix נִי of the first person.

2 *fem.* The old ending הִי, § 86. *b*, instead of הָ .

PLUR. 2 *masc.* הֵם from the old pronominal ending הִים, § 71. *b* (2), takes the place of הָם . The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְטְלֶנָּה for תִּקְטְלֵנָּה .

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כָּם, כֶּן, and the second masc. sing. הָ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הָ, הֵ, there is frequently an elision of ה, requiring Daghesh-forte conservative in the verbal ending ה to preserve the quantity of the previous short vowel, קָטְלָהוּ for קָטְלָהוּהוּ, קָטְלָתָהּ for קָטְלָתָהּהָ, see § 57. 2. *b*.

When the third masc. sing. suffix הָ is preceded by (.), the ה may be elided and the vowels coalesce into וֹ, קָטְלוּ for קָטְלוּהָ; when it is preceded by י, Shurek may be hardened to its corresponding semi-vowel ו, קָטְלוּהוּ for קָטְלוּהוּהוּ § 62. 2.

When the third fem. suffix הֵ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטְלָהּ for קָטְלָהּהָ.

When הָ, הֵ of the third pers. singular are preceded by (..), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to (.) ; ה is then commonly elided and a euphonic Daghesh-forte inserted in the Nun, וְקָטְלוּהוּ for וְקָטְלוּהוּ. The same shortening of the (..) and insertion of Daghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, ב, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלְהָ for יִקְטֹלְהָ; or it may be Daghesh-forte emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesh, §54. 3, instead of the Daghesh having arisen from the assimilation of Nun, so that יִקְטֹלְהָ may be for יִקְטֹלְהָ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, בְּחַיִּיב but יִחַיֵּב, §22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹל but לֹא יִקְטֹל, רָפַל but בִּנְפַל.

3. Changes in the body of the verb:

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטֹל, יִקְטֹלוּ, יִקְטֹל, יִקְטֹלוּ; but י of the Hiphil species is almost always preserved, יִקְטֹל, יִקְטֹלוּ.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטְלָה, קָטְלוּ but קָטְלָה, קָטְלוּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כֶּ, כֵּן, הֵ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כֶּ and כֵּן, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הֵ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נָהַקְהוּ, נָהַקְהוּ, נָהַקְהוּ, נָהַקְהוּ, נָהַקְהוּ, נָהַקְהוּ but נָהַקְהוּ, נָהַקְהוּ, נָהַקְהוּ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִּי לִי *I have made for me*, Ezek. 29 : 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, צָמִיתִי *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחַנִּי *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶתִי* *seeing me* Isa. 47 : 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בְּשׁוּבִי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

PARADIGM OF THE PERFECT

SINGULAR.

1 com. 2 masc. 2 fem. 3 masc. 3 fem.

KAL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
3 fem.	קָטַלְתָּנִי	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
	קָטַלְתָּנִי			קָטַלְתָּהוּ	
2 fem.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
PLUR. 3 com.	קָטַלְתָּנִי	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ

INFINITIVE.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
	קָטַלְנִי				

FUTURE.

SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
	יִקְטַלְנִי	יִקְטַלְתָּ		יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
PLUR. 3 masc.	יִקְטַלְתָּנִי	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ

IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
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HIPIL PRETERITE.

SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּהוּ	הִקְטַלְתָּהוּ
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VERBS WITH SUFFIXES.

P L U R A L .				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
קָטְלוּהוּ	קָטְלוּבָכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
קָטְלוּהוּ	—	—	קָטְלוּם	קָטְלוּהָ
קָטְלוּהוּ	—	—	קָטְלוּם	קָטְלוּהָ
—	קָטְלוּבָכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
קָטְלוּהוּ	קָטְלוּבָכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
קָטְלוּהוּ	—	—	קָטְלוּם	קָטְלוּהָ
—	קָטְלוּבָכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
יִקְטְלוּהוּ	יִקְטְלוּבָכֶם	יִקְטְלוּנָהּ	יִקְטְלוּם	יִקְטְלוּהָ
יִקְטְלוּהוּ	יִקְטְלוּבָכֶם	יִקְטְלוּנָהּ	יִקְטְלוּם	יִקְטְלוּהָ
יִקְטְלוּהוּ	—	—	יִקְטְלוּם	יִקְטְלוּהָ
—	יִקְטְלוּבָכֶם	יִקְטְלוּנָהּ	יִקְטְלוּם	יִקְטְלוּהָ
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
יִקְטְלוּהוּ	יִקְטְלוּבָכֶם	יִקְטְלוּנָהּ	יִקְטְלוּם	יִקְטְלוּהָ
יִקְטְלוּהוּ	יִקְטְלוּבָכֶם	יִקְטְלוּנָהּ	יִקְטְלוּם	יִקְטְלוּהָ
יִקְטְלוּהוּ	—	—	יִקְטְלוּם	יִקְטְלוּהָ
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
יִקְטְלוּהוּ	יִקְטְלוּבָכֶם	יִקְטְלוּנָהּ	יִקְטְלוּם	יִקְטְלוּהָ
יִקְטְלוּהוּ	—	—	יִקְטְלוּם	יִקְטְלוּהָ
יִקְטְלוּהוּ	יִקְטְלוּבָכֶם	יִקְטְלוּנָהּ	יִקְטְלוּם	יִקְטְלוּהָ

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are two examples of (..) as the union vowel of the preterite, יִסְלִי Isa. 8:11, שָׁאַלְךָ Judg. 4:20. Daghesth-forte euphonic is sometimes inserted in the suffix of the first pers. sing., יִסְלִי Ps. 118:18, קִנֵּי Gen. 30:6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause פָּאָרְךָ Isa. 55:5, so with the infinitive, הַשְׁמִיךָ Deut. 28:24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4:6 אֲמַאסֶּךָ, § 11. 1. *a*, where the K'ri has אֲמַאֲסֶּךָ. With לָא and לֵה verbs this form of the suffix is of frequent occurrence, עָנֶךָ Isa. 30:19, Jer. 23:37, הִבְרָאָךָ Ezek. 28:15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, הִנְעֲצֶרְכָּה 1 Kin. 18:44, הִנְעֲצֶרְכָּה Prov. 2:11, יִבְרָכֻכָּה Ps. 145:10, הִנְעֲנוּכָה Jer. 7:27.

c. The suffix of the second fem. sing. is commonly הָ, קָרְאָךָ Isa. 54:6, פָּאָרְךָ Isa. 60:9, except after the third fem. sing. of the verb, when it is הָ, אֶהְבֶּכֶךָ Ruth 4:15, שׁוּבְכֶכֶּךָ Isa. 47:10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתִי, אֶזְכְּרֶכִּי Ps. 137:6, הִמְעִטְרֶכִּי Ps. 103:4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרַעְהָ Ex. 32:25, קָבַהָ Num. 28:8, and in some copies אֶבְלַהָ 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁמְרָה (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive, הוֹסִסְרָה Ex. 9:18, הִנְעֲצֶרְכָּה Jer. 44:19, and the future, וַתְּהַמְלֶהָ Ex. 2:3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, גָּרַשְׁתֶּמוּ Ex. 23:31, and repeatedly in poetry, תְּמַלְאֵמוּ, תִּזְרִישֵׁמוּ Ex. 15:9; once ו is appended, יִכְסִימוּ Ex. 15:5; הֵם is used but once as a verbal suffix, אֶפְאִיְהֵם Deut. 32:26.

g. The suffix of the third fem. plur. ךָּ is seldom used, יִרְעִתֶיךָ Isa. 48:7, יִחִיְיָ Hab. 2:17; more frequently the masculine ךָּ is substituted for it, סִתְּמֵם Gen. 26:15, 18, וַיִּגְדְּשֵׁם Ex. 2:17, וַיַּאֲסִרוּם 1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21; ךָּ is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ךָּ, בּוֹאֲנָהָ Ruth 1:19, לִרְחֹמָהָ Job 39:2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אֶהְבֶּכֶךָ Deut. 7:13, לִבְשֵׁם Lev. 16:4, שִׁנְאָה Deut. 24:3, יִרְאִיְהוּ Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is יִכְלִתֶּיךָ Ps. 13:5 from יִכְלִתִּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כס, בן, קבץ, Deut. 30:3, רבץ, ver. 4, but occasionally to Hhirik, אֲמַצְלִים (the Methegh in most editions is explained by § 45. 2) Job 16:5, אֲרוֹמָמָה Isa. 25:1, מִקְהַשְׁכִּים Ex. 31:13, פִּרְשִׁים Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רִצְוֶנָה 1 Sam. 17:25, Ps. 65:10; in רִצְוֶה Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, מִלְּתָהּ Prov. 31:12, אֶכְלָתָהּ Ezek. 15:5, so in pause: אֶכְלָתָהּ 1 Sam. 18:28, אֶכְלָתָהּ Gen. 37:20, סִמְכָתָהּ Isa. 59:16, and sometimes contracted by the exclusion of ה, גִּמְלָתִי 1 Sam. 1:24, רִלְדָתִי Ruth 4:15, גִּנְבָתִי Job 21:18. The third fem. suffix is always contracted, אֶחָלָתָה Jer. 49:24, חִלְקָתָה Isa. 34:17, כָּעֲסָתָה 1 Sam. 1:6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult. גִּנְבָתָם Gen. 31:32, מִצָּאָתָם Ex. 18:8, נִצְרָתָם Ps. 119:129, שִׁרְפָתָם Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person. רִלְדָתָה Jer. 22:26, אֶכְלָתָה Ezek. 28:18, though it is sometimes long, חִלְקָתָה Cant. 8:5, as it regularly is in pause: יִלְדָתָה; *ibid.*; so before נִי and נוּ of the first person, אֶכְלָתָנִי Ps. 69:10, מִצָּאָתָנִי Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, חִקְרָתָנִי Ps. 139:1, חִתַּתָנִי Job 7:14, עִזְבָתָנִי Ps. 22:2. It takes the third masc. sing. suffix either in its full form, כִּפְרָתָהּ Ezek. 43:20, or contracted, אֶסְפָתִי 2 Kin. 5:6, שָׁמָּה Hab. 1:12, קִבְּרָתִי (accent thrown back by § 35. 1) Num. 23:27, חִקְמָתִי Ps. 89:44.

k. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, רִלְדָתָנִי Jer. 15:10, לִבְבָתָנִי Cant. 4:9, רִמִּיתָנִי 1 Sam. 19:17, מִשִּׁיתָהּ Ex. 2:10; once it takes (.), הוֹרִדְתָנִי Josh. 2:18, and in a few instances the masculine form is adopted in its stead, הִשְׁבִּעְתָּנִי Josh. 2:17, 20, Cant. 5:9, יִלְדָתָנִי Jer. 2:27 K'ri, הִבְאֵתִי 2 Sam. 14:10.

l. The plural endings of the verb may be written fully וּ or defectively (.), thus, in the third person, סָבְבוּנִי Ps. 18:6, סָבְבוּנִי Hos. 12:1; the second צָמְתָנִי Zech. 7:5, הִעֲלִיתָנִי Num. 20:5, 21:5; and the first הִרְשָׁנָהּ 1 Chron. 13:3.

FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus נִי, תִרְבֶּנִי Gen. 19:19, רָאִתָנִי Gen. 29:32, יִרְאֵנִי Ex. 33:20, Num. 22:33, רִבְדִּיתָנִי Isa. 56:3, יִשְׁבְּעִנִי Job 9:18; נוּ, יִפְרִינִי Isa. 63:16; וּ (for הוּ), יִרְשֶׁנִי Hos. 8:3, תִּלְבְּדִנִי Ps. 35:8, יִתְקַפֵּנִי Eccles. 4:12, וִיִּשְׁנֶנִי 1 Sam. 21:14, so in the K'thibh. 1 Sam. 18:1 וִיִּאָהֱבֵנִי, where the K'ri has וְיִאָהֱבֵנִי; וְיִשְׁפִּילָהּ Isa. 26:5; (for הוּ), וְיִפְרִיָהּ Gen. 37:33, וְתִתְּחַלֵּהּ 2 Chron. 20:7, וְיִשְׁפִּילָהּ Isa. 26:5; וְיִלְבָּשֵׁנִי Ex. 29:30, וְיִשְׁמָהּ Deut. 7:15, וְיִלְבָּשֵׁנִי Ps.

74:8, אֲמִלֶּם Ps. 118:10; יִשְׁלַח Ex. 2:17. In 1 Kin. 2:24 the K'ri has יִשְׁלַח, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיבֵינִי.

b. The suffixes with Daghesth inserted occur chiefly in pause; thus יִנְיָ Jer. 50:44; יִנְיָ Gen. 27:19, יִנְיָ Job 7:14, 9:34; יִנְיָ (1st plur.), יִנְיָ Job 31:15; יִנְיָ Isa. 43:5, יִנְיָ Isa. 44:2; יִנְיָ Ps. 30:13; יִנְיָ (3 masc. sing.), יִנְיָ Job 7:18, יִנְיָ Job 41:2 K'ri, יִנְיָ Hos. 12:5; יִנְיָ Ps. 65:10, or without Daghesth, יִנְיָ Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesth occur in conjunction, יִנְיָ Isa. 26:5. There are a very few examples, found only in poetry, of י inserted between the verb and the suffix without further change, יִנְיָ Ps. 50:23, יִנְיָ Jer. 22:24, יִנְיָ Jer. 5:22, יִנְיָ Ps. 72:15, יִנְיָ Deut. 32:10, יִנְיָ Ex. 15:2.

c. The plural ending יִנְיָ is in a few instances found before suffixes, chiefly in pause, יִנְיָ, יִנְיָ, יִנְיָ Prov. 1:28, יִנְיָ Ps. 63:4, יִנְיָ Ps. 91:12, יִנְיָ Isa. 60:7, 10, יִנְיָ Jer. 5:22, יִנְיָ Jer. 2:24; twice it has the union vowel *a*, יִנְיָ Job 19:2, יִנְיָ Prov. 5:22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶסְרָם Hos. 10:10, יִהְיֶה Num. 35:20, אֶסְרָם Isa. 27:3, יִהְיֶה Isa. 62:2, יִהְיֶה Ezek. 35:6, אֶסְרָם Jer. 31:33; once the vowel remains, but is changed to Shurek, יִהְיֶה Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יִהְיֶה Job 29:14, יִהְיֶה Ex. 29:30, אֶסְרָם Cant. 5:3, יִהְיֶה Gen. 19:19. Hholem is shortened before הָ, כֵּן, כֵּן, though the vowel letter י is occasionally written in the K'thibh, אֶסְרָם Jer. 1:5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* יִהְיֶה Cant. 1:6, 3 *fem. plur.* יִהְיֶה Job 19:15, יִהְיֶה Jer. 2:19. The masculine form is sometimes substituted for the feminine, יִהְיֶה, יִהְיֶה Cant. 6:9.

INFINITIVE AND IMPERATIVE.

§ 106 *a. Kal Infinitive.* Before הָ, כֵּן, כֵּן, Hholem is shortened to Kamets Hhatuph, אֶסְרָם Gen. 2:17, אֶסְרָם (Methagh by § 45. 2) Obad. ver. 11, אֶסְרָם Gen. 3:5, אֶסְרָם Mal. 1:7. Pattahh remains in the single example, אֶסְרָם Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, אֶסְרָם Deut. 29:11, אֶסְרָם 2 Kin. 22:19, אֶסְרָם Deut. 27:4, once Kibbuts, אֶסְרָם Lev. 23:22, sometimes Hhirik, אֶסְרָם Gen. 19:33, 35 but אֶסְרָם Ruth 3:4, אֶסְרָם Zech. 3:1, אֶסְרָם 2 Sam. 1:10, אֶסְרָם Neh. 8:5, and occasionally Pattahh, אֶסְרָם Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending ת is substituted for ה, אֶסְרָם Isa. 30:19, אֶסְרָם Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֶסְרָם Ezek. 21:29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, *פָּקְדִי, וְכִלִּי* Jer. 15 : 15, but occasionally it takes Hhirik, *נִצְרֶה* (with Daghes-forte euphonic) Prov. 4 : 13.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz. :

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs :

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs :

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghash-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, הַעֲמִיד for הַעֲמִיד ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. l. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, הַעֲמִיד , הַעֲמִיד , הַעֲמִיד . Seghol accompanying \aleph of the first person singular of the Kal future, § 60. l. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. l. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עֲמִיד , עֲמִיד .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in לִחַד , apocopated future of חָדַד , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, עֲמַדְתָּם, עֲמַדְתָּ. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, יִחַזֵּק, הִעֲמִיד, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, הִעֲמִיד. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (.) becomes (.) in the second feminine singular and the second and third masculine plural of the Kal future; (..) becomes (..) in the third feminine singular and the third plural of the Niphal preterite; and (..) becomes (..) in the corresponding persons of the preterite and future Hophal, הִעֲמִיד, הִעֲמִיד, הִעֲמִיד.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus יָעַמְדוּ *yaam'dhū*, not יָעַמְדוּ *yaamdū*. § 22. *a.* In like manner the Kal imperative has יָעַמְדוּ, יָעַמְדוּ not יָעַמְדוּ, יָעַמְדוּ, showing that even in the perfect verb יָעַמְדוּ, יָעַמְדוּ were pronounced *kit'lū*, *kit'lū*, not *killū*, *killū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, הִעֲמִיד for הִעֲמִיד.

§ 110. 1. The verb עָמַד *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הָעָמִיד	הָעָמַד
3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
1 c.	עָמַדְנִי	נִעְמַדְנִי	הָעָמַדְנִי	הָעָמַדְנִי
INFIN. Absol.	עָמֹד	הָעָמֹד	הָעָמִיד	הָעָמַד
Constr.	עֹמֵד	הָעֹמֵד	הָעָמִיד	הָעָמַד
FUT. 3 m.	יָעֹמַד	יִעְמַד	יָעָמִיד	יָעָמַד
3 f.	תָּעֹמְדָה	תִּעְמְדָה	תָּעָמְדָה	תָּעָמְדָה
2 m.	תָּעֹמַדְתָּ	תִּעְמַדְתָּ	תָּעָמַדְתָּ	תָּעָמַדְתָּ
2 f.	תָּעֹמַדְתְּ	תִּעְמַדְתְּ	תָּעָמַדְתְּ	תָּעָמַדְתְּ
1 c.	אָעֹמַד	אִעְמַד	אָעָמִיד	אָעָמַד
Plur. 3 m.	יָעֹמְדוּ	יִעְמְדוּ	יָעָמְדוּ	יָעָמְדוּ
3 f.	תָּעֹמְדֶנָּה	תִּעְמְדֶנָּה	תָּעָמְדֶנָּה	תָּעָמְדֶנָּה
2 m.	תָּעֹמְדוּ	תִּעְמְדוּ	תָּעָמְדוּ	תָּעָמְדוּ
2 f.	תָּעֹמְדֶנָּה	תִּעְמְדֶנָּה	תָּעָמְדֶנָּה	תָּעָמְדֶנָּה
1 c.	נָעֹמַד	נִעְמַד	נָעָמִיד	נָעָמַד
IMPER. 2 m.	עֹמֵד	הָעָמִיד	הָעָמִיד	
2 f.	עֹמְדִי	הָעָמְדִי	הָעָמְדִי	wanting
Plur. 2 m.	עֹמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
2 f.	עֹמְדֶנָּה	הָעָמְדֶנָּה	הָעָמְדֶנָּה	
PART. Act.	עֹמֵד		מֵעָמִיד	
Pass.	עֹמֵד	נִעְמָד		מֵעָמַד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *חִזַּק* to be strong.

IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
חִזַּק	חִזְקִי	חִזְקוּ	חִזְקנה

FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִחְזַק	תִּחְזַק	תִּחְזַק	תִּחְזְקִי	אִחְזַק
PLUR.	יִחְזְקוּ	תִּחְזְקנה	תִּחְזְקוּ	תִּחְזְקנה	נִחְזַק

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֿ"א) mode.

FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלנה	תֵּאָכְלוּ	תֵּאָכְלנה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz. : אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say, אָפָה to bake ; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב to love, אָחַז to take hold, אָסַף to gather.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (ֿ) in one instance, וְהִשְׁלִיכַתְּ Ezek. 23 : 5. That of the Kal future *ō* has (ֿ) in הִהֲדִיף Prov. 10 : 3, רָחַשׁ Ps. 29 : 9. Three verbs with future *ō*, הָלַם, הָרַס, הָמִיר have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, **יִהְיֶה** Job 12:14, **יִהְיֶה** 2 Kin. 3:25 but **יִהְיֶה** Ex. 19:21, 24; so with suffixes, **יִהְיֶה** Ps. 141:5, **יִהְיֶה** Isa. 22:19, **יִהְיֶה** Isa. 53:2. **יִהְיֶה** has **יִהְיֶה** but **יִהְיֶה**.

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה** as well as **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה**; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה**, and in two verbs it becomes (..) after Vav conversive, **יִהְיֶה**, **יִהְיֶה**.

b. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a.* Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..), **יִהְיֶה** Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, **יִהְיֶה** Gen. 32:5 for **יִהְיֶה**, **יִהְיֶה** Prov. 8:17 for **יִהְיֶה**, **יִהְיֶה** Gen. 24:33 for **יִהְיֶה**, and occasionally in other persons, **יִהְיֶה** Jer. 2:36 for **יִהְיֶה**; so **יִהְיֶה** Deut. 33:21, **יִהְיֶה** Prov. 1:10, **יִהְיֶה** Ps. 104:29, **יִהְיֶה** 2 Sam. 19:14, **יִהְיֶה** 2 Sam. 20:9, **יִהְיֶה** 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, **יִהְיֶה** Ezek. 42:5 for **יִהְיֶה**, **יִהְיֶה** Neh. 2:7, Ps. 42:10.

c. A like quiescence or omission of א occurs in **יִהְיֶה** Num. 11:25 Hi. fut. for **יִהְיֶה**, **יִהְיֶה** Ezek. 21:33 Hi. inf. for **יִהְיֶה**, **יִהְיֶה** Job 32:11 Hi. fut. for **יִהְיֶה**, **יִהְיֶה** Prov. 17:4 Hi. part. for **יִהְיֶה**, §53. 2. *a.* **יִהְיֶה** Job 35:11 Pi. part. for **יִהְיֶה**, §53. 3. **יִהְיֶה** 2 Sam. 22:40 Pi. fut. for **יִהְיֶה**, **יִהְיֶה** 1 Sam. 15:5 Hi. fut. for **יִהְיֶה**, **יִהְיֶה** Isa. 21:14 Hi. pret. for **יִהְיֶה**, **יִהְיֶה** Isa. 13:20 Pi. fut. for **יִהְיֶה**, and after prefixes **יִהְיֶה** for **יִהְיֶה**, the Kal infinitive of **יִהְיֶה** with the preposition ל, **יִהְיֶה** Ezek. 28:16 Pi. fut. with Vav conversive for **יִהְיֶה**, **יִהְיֶה** Zech. 11:5 Hi. fut. with Vav conjunctive for **יִהְיֶה**, **יִהְיֶה** Eccles. 4:14 Kal pass. part. with the article for **יִהְיֶה**.

d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, **יִהְיֶה** Num. 32:30 for **יִהְיֶה**, and five times in the Hiphil future, **יִהְיֶה** Jer. 46:8 for **יִהְיֶה**, **יִהְיֶה** Hos. 11:4 for **יִהְיֶה**, **יִהְיֶה** Neh. 13:13 for **יִהְיֶה**, **יִהְיֶה** 1 Sam. 14:24 abbreviated from **יִהְיֶה** for **יִהְיֶה**, **יִהְיֶה** 2 Sam. 20:5 K'ri for **יִהְיֶה**.

e. א draws the vowel to itself from the preformative in **יִהְיֶה** Prov. 1:22 Kal fut. for **יִהְיֶה** in pause **יִהְיֶה** Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain **יִהְיֶה** Job 20:26, regarding it as a Kal future for

הֶאֱבִלְהוּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מֵאֲדָם Nah. 2:4, יִתְבָּרֵךְ Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָה, עֲזֹבָה, עֲמֹלִי, being rarely changed to Pattahh, as in חֲבִלְהוּ Prov. 20:16, or Seghol, as אֶסְפָּה Num. 11:16, עֲרָכָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲשָׁפִי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלֹזִי Zeph. 3:14 but עֲלֹזִי Ps. 68:5, חֲרָבוֹ Jer. 2:12 but חֲרָבוֹ Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֲרָבִי Isa. 44:27. Ewald explains חֲעָבְרָם Ex. 20:5, 23:24, Deut. 5:9, and נֶעְבְּרָם Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (ְ), חֲמִלָה Ezek. 16:5, חֲמַצְתּוֹ Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִעְרָץ Ps. 89:8, הִחִיחַם Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (ְ). In הִחִיחַם 2 plur. pret., חִיּוֹת inf., חִיָּה imper. of חָיָה, the initial ח has (ְ) under the influence of the following י; א receives (ְ) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבִדְתֶּם, אֲבִלְתֶּם, אֲבִדְתִּים, but commonly (ְ) in the imperative and infinitive, § 60. 3. *b.* אָכַל imper., אֲכַל and אֲכַל inf., אָחַז and אֲחַז inf., אָמַץ imper., אָמַר inf. and imper. (but חָאֲמַר Job 34:18 with חָ interrogative), אָנֹכִי, אָסָה (with הָ, paragogic אֶסְפָּה), and in a very few instances the long vowel (ֹ), § 60. 3. *c.* אָפוּ Ex. 16:23 for אֶפֶי, אָחִירִי Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (ְ, ְ), (ְ, ֶ) or (ְ, ֹ). In a very few instances this correspondence is neglected; thus, in חִיָּה 3 fem. fut. of חָיָה *to go* (comp. נִצַּחַם from נִצַּח *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חִיָּה (once, viz., Hab. 1:15 for חִיָּה) and חִיָּה Hiphil and Hophal preterites of עָלָה *to go up*, and חִיָּה (once, viz., Josh. 7:7 for חִיָּה) Hi. pret. of עָבַר *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חִיָּה, חִיָּה, חִיָּה from חָיָה *to be*, and חִיָּה from חָיָה *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ִ) or (ִּ) are proper to the form these are frequently changed to (ִ) or (ִּ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, רָאָה 2 Kin. 5:3, רָאָה־נָּי Ex. 4:29, רָאָה־נָּי Ps. 27:10, רָאָה־נָּי Josh. 2:18; רָאָה־נָּי Isa. 59:5, רָאָה־נָּי Judg. 16:13; the Niphal, נָּעַלְתָּ 1 Kin. 10:3, נָּעַלְתָּ Nah. 3:11, נָּעַלְתָּ Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, וְהִצַּבְתָּ Job 14:19, וְהִצַּבְתָּ Deut. 7:24, וְהִצַּבְתָּ Deut. 9:3 (comp. וְהִצַּבְתָּ Ps. 80:6), וְהִצַּבְתָּ Lev. 23:30; וְהִצַּבְתָּ Isa. 49:26; וְהִצַּבְתָּ Neh. 5:16, וְהִצַּבְתָּ Ezek. 30:25; וְהִצַּבְתָּ Isa. 43:23, וְהִצַּבְתָּ Jer. 17:4; וְהִצַּבְתָּ Deut. 1:45, וְהִצַּבְתָּ Ex. 15:26, וְהִצַּבְתָּ Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, וְהִצַּבְתָּ 1 Sam. 17:35, וְהִצַּבְתָּ Ps. 50:21. The change from (ִ) to (ִּ) after Vav conversive occurs once in the third person of the Hiphil preterite, וְהִצַּבְתָּ Ps. 77:2, but is not usual, e. g. וְהִצַּבְתָּ Lev. 27:8. There is one instance of (ִ) instead of (ִּ) in the Hiphil infinitive, וְהִצַּבְתָּ Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, וְהִצַּבְתָּ, וְהִצַּבְתָּ; וְהִצַּבְתָּ, וְהִצַּבְתָּ.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ח, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָלַם Hi. to be red.	הָבַל K. Hi. to be vain.	הָגַר K. to gird.
אָלַר Ni. Hi. to be illus- trious.	הָגַה K. Hi. to meditate.	הָדַל K. (not Ho.) to cease.
אָלַם Hi. to close.	הָדַר K. Ni. to honour.	הָטַב K. to cut.
*אָטַר K. to shut.	הָהָ K. Ni. to be.	הָיָה K. (not Hi.) to live.
אָלַה K. to learn.	*הָכַר K. to injure, wound.	הָכַם K. Hi. to be wise.
אָפַר K. to gird on.	הָכַח Ni. Hi. Ho. to hide.	*הָלַט K. meaning doubt- ful.
אָשַׁם K. Ni. (not Hi.) to be guilty.	הָכַח K. to beat off.	
	הָכַר Hi. to join together.	

חָמַד K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	עָרָה K. <i>to put on as an ornament.</i>
חָמַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָמַס K. Ni. <i>to do violence to.</i>	חָפַשׁ K. Ni. <i>to search.</i>	עָרָה Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	עָרַר Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	חָקַר K. Ni. <i>to investigate.</i>	עָכַר K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		עָפַל Hi. <i>to be presumptuous.</i>
חָנַף K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתָה K. <i>to take up.</i>	עָקַשׁ K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתָה Ni. <i>to be destined.</i>	עָשָׂר K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* עָתַם Ni. <i>to be burnt up.</i>
חָפָה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	עָתַק K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַף K. <i>to seize.</i>	
	חָתַר K. <i>to break through.</i>	עָתַר K. Ni. Hi. <i>to entreat.</i>
חָפֵץ K. <i>to delight.</i>	עָנַב K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

אָסַר <i>to bind.</i>	חָסָה <i>to trust.</i>	עָטָה <i>to wear.</i>
הָפַך <i>to turn.</i>	חָשָׁה <i>to withhold.</i>	עָטַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁף <i>to uncover.</i>	עָלַם <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	עָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשָׁך <i>to be dark.</i>	עָקַב <i>to supplant.</i>
חָלָה <i>to be sick.</i>	עָבַר <i>to pass over.</i>	עָשָׂן <i>to smoke.</i>
חָלַק <i>to divide.</i>	עָזַר <i>to help.</i>	עָשָׂר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	חָשָׂה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָתַה Jer. 49 : 37, <i>to be dismayed.</i>
הָלַךְ Ps. 109 : 23, <i>to go.</i>	עָבַד Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	עָלָז Jer. 15 : 17, Ps. 149 : 5, and
חָלַף Job 20 : 24, <i>to change, pierce.</i>	עָלַץ Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

* ἅπας λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tseré upon the omission of Daghesch-forte in the first radical, **הִחֲסֹן**, **הִחֲצֹר** Isa. 23:18, **הִחֲבֹט** (the retrocession of the accent by § 35. 1) Isa. 28:27, **הִחֲלֹק** Job 38:24, **הִחֲלִץ** Num. 32:17, **הִחֲנֹק** 2 Sam. 17:23, which is in one instance expressed by the vowel letter **י**, **הִיחַנֶּה** Ex. 25:31. The only exception is **הִחַהֲבֹג** (two accents explained by § 42. a) Ezek. 26:15 for **הִחַהֲחֹבֵג**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **הִחַחֲנֹה** Job 19:7, **הִחַחֲנֹה** Ezek. 43:18, **הִחַחֲלֹם** 1 Chron. 24:3, **הִחַחֲטֹה** Lam. 2:11.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **לְהִחֲלֹק** Jer. 37:12 for **לְהִחַחֲלֹק**, **לְהִחַחֲטֹה** Eccles. 5:5, **לְהִחַחֲבֹר** 2 Sam. 19:19, **לְהִחַחֲשֹׁר** Deut. 26:12, **לְהִחַחֲשֹׁר** Neh. 10:39, **לְהִחַחֲזֹר** 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, **הִחַחֲטֹה** Lam. 2:11 for **הִחַחֲחֹטֹה**, **הִחַחֲחֹבֹה** Ezek. 26:15.

§ 114. The letter **ר** resembles the other gutturals in not admitting Daghesch-forte, and in requiring the previous vowel to be lengthened instead, **וַיִּרְדֵּם** Jon. 1:5, **וַיִּרְדְּגֵנוּ** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, **וַיִּרְדֵּה** Deut. 19:6, **וַיִּרְדֵּוּ** 2 Sam. 7:10, **וַיִּרְדְּבֵהָ** Ps. 66:12, except in certain forms of the verb **רָאָה** to see, viz., **וַיִּרְאָה** Kal future with Vav conversive, shortened from **וַיִּרְאֶה**, **וַיִּרְאֶה** which alternates with **וַיִּרְאֶה** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּרְאֶה** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּרְדֵּוּ**, **וַיִּרְדֵּוּ** Jer. 50:34. In the Hophal species the participles **וַיִּרְדֵּה** Isa. 14:6, **וַיִּרְדֵּה** Lev. 6:14 take Kibbuts in the first syllable, but **וַיִּרְדֵּה**, **וַיִּרְדֵּה** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **וַיִּרְדֵּה** Gen. 44:4, **וַיִּרְדֵּוּ** Ps. 129:86, except in one instance, **וַיִּרְדֵּה** Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, § 60. 2. a.

§ 115. The verb **אָמַל** reduplicates its last instead of its second radical in the Pual, **אָמַלְלָה**; **חָמַר** reduplicates its last syllable, **חָמַרְמָרוּ** Lam. 2:11, § 92. a. **חָרַחֲלִיתִי** Hos. 11:3 has the appearance of a Hiphil preterite with **ח** prefixed instead of **ה**.

חָחַל is a secondary root, based upon the Hiphil of **חָחַל**. See ע"ע verbs. For the peculiar forms of **חָחַסָה** and **חָחַלָה** see the פ"י verbs, **חָחַסָה** and **חָחַלָה**.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpaël, where the like change sometimes occurs even without the presence of a guttural, יִגְאַל for יִגְאַל ; תִּגְאַלְנָה for תִּגְאַלְנָה .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גְּאַלִּי for גְּאַלִּי .

4. Daghes-forte is always omitted from the second radical in Piel, Pual, and Hithpaël, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, גָּאַל , בָּחַד .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאַל , which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
<i>PRET. 3 m.</i>	פָּאַל	נִפְּאַל	פִּיֵּאַל	פִּיֵּאַל	הִתְפַּאַל
<i>3 f.</i>	פָּאַלָּה	נִפְּאַלָּה	פִּיֵּאַלָּה	פָּאַלָּה	הִתְפַּאַלָּה
<i>2 m.</i>	פָּאַלְתָּ	נִפְּאַלְתָּ	פִּיֵּאַלְתָּ	פָּאַלְתָּ	הִתְפַּאַלְתָּ
<i>2 f.</i>	פָּאַלְתְּ	נִפְּאַלְתְּ	פִּיֵּאַלְתְּ	פָּאַלְתְּ	הִתְפַּאַלְתְּ
<i>1 c.</i>	פָּאַלְתִּי	נִפְּאַלְתִּי	פִּיֵּאַלְתִּי	פָּאַלְתִּי	הִתְפַּאַלְתִּי
<i>Plur. 3 c.</i>	פָּאַלוּ	נִפְּאַלוּ	פִּיֵּאַלוּ	פָּאַלוּ	הִתְפַּאַלוּ
<i>2 m.</i>	פָּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיֵּאַלְתֶּם	פָּאַלְתֶּם	הִתְפַּאַלְתֶּם
<i>2 f.</i>	פָּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיֵּאַלְתֶּן	פָּאַלְתֶּן	הִתְפַּאַלְתֶּן
<i>1 c.</i>	פָּאַלְנוּ	נִפְּאַלְנוּ	פִּיֵּאַלְנוּ	פָּאַלְנוּ	הִתְפַּאַלְנוּ
<i>INFIN. Absol.</i>	פָּאַר	הִפְּאַל	פִּיֵּאַל		
<i>Constr.</i>	פֹּאַל	הִפְּאַל	פִּיֵּאַל		הִתְפַּאַל
<i>FUT. 3 m.</i>	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִתְפַּאַל
<i>3 f.</i>	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפַּאַל
<i>2 m.</i>	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפַּאַל
<i>2 f.</i>	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּתְפַּאַלִּי
<i>1 c.</i>	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶתְפַּאַל
<i>Plur. 3 m.</i>	יִפְּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִתְפַּאַלוּ
<i>3 f.</i>	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
<i>2 m.</i>	תִּפְּאַלוּ	תִּפְּאַלוּ	תִּפְּאַלוּ	תִּפְּאַלוּ	תִּתְפַּאַלוּ
<i>2 f.</i>	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
<i>1 c.</i>	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִתְפַּאַל
<i>IMPER. 2 m.</i>	פָּאַל	הִפְּאַל	פִּיֵּאַל		הִתְפַּאַל
<i>2 f.</i>	פָּאַלִּי	הִפְּאַלִּי	פִּיֵּאַלִּי	wanting	הִתְפַּאַלִּי
<i>Plur. 2 m.</i>	פָּאַלוּ	הִפְּאַלוּ	פִּיֵּאַלוּ		הִתְפַּאַלוּ
<i>2 f.</i>	פָּאַלְנָה	הִפְּאַלְנָה	פִּיֵּאַלְנָה		הִתְפַּאַלְנָה
<i>PART. Act.</i>	פֹּאַל		מִפְּאַל		מִתְפַּאַל
<i>Pass.</i>	פֹּאַר	נִפְּאַל		מִפְּאַל	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרַךְ *to be long*, חָרַב *to be dried or desolate*, חָרַד *to tremble*, חָרַף *to reproach, to winter*, חָרַץ *to sharpen*, צָרַב *to be sweet*, קָרַב *to come near*, קָרַם *to cover*; טָרַף *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *o*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָחַם *to love*, have Hholem; זָעַם *to curse*, מָצַל *to trespass*, and פָּעַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is יִאָחַז or יֵאָחַז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהָרָה Prov. 4:6, יִשְׁחַטּוּם 2 Kin. 10:14, אֲשַׁחֲסֶם 2 Sam. 22:43, שְׁאֲלוּנִי Isa. 45:11, יִרְאֲהֻנִי Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּפְחָלְנָה Ezek. 7:27, תִּשְׁרַפְנָה Prov. 6:27, תִּהְרַגְנָה Ezek. 16:6, תִּנְאָפְנָה Hos. 4:13, but Tsere occasionally in pause, תִּמְהַרְנָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē*: אָהָב Gen. 27:9, אָהָבָה Deut. 15:16; infinitive וָעָב 1 Sam. 7:8, סָחַב Jer. 15:3, with Makkeph. פָּרַת 1 Kin. 5:20; Niphal infinitive, הִלָּחַם Ex. 17:10, with suffixes, הִשְׁעָנָה 2 Chron. 16:7, 8, with prefixed נ, נִלָּחַם Judg. 11:25, נִשְׁאַל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אֶדְרֹשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אֶנְאָלְהִי Isa. 63:3); future וְלָחַם Ex. 14:14, with Vav conversive, וְנִמְאָס Job 7:5, וְנִקְחָל Ex. 32:1, וְנִנְצַק Judg. 6:34, וְנִחְבְּחָר Ex. 9:15, וְנִפְחָץ Num. 22:25, or with the accent on the penult, וְנִפְחָח Ex. 17:8, וְנִפְחָם Gen. 41:8; imperative, הִלָּחֵם 1 Sam. 18:17, or with the accent thrown back, הִפְרֹד Gen. 13:9; Hiphil infinitive, הִבְאֵשׁ 1 Sam. 27:12, הִרְחַק Gen. 21:16, הִחַיִּם Deut. 7:2, apocopated future, יִרְצֵם 1 Sam. 2:10, יִקְחָל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, יִקְחָל), יִשְׁחָח Deut. 9:26, יִכְרִת Ps. 12:4, with Vav conversive, וְיִכְבֹּס 1 Kin. 22:54, וְיִאָכְחַר Zech. 11:8; imperative, הִקְרַב Ex. 28:1, with Makkeph, הִרְחַב Ps. 81:11, הִזְעַק 2 Sam. 20:4, הִקְהֵל Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִרְחַק Job 13:21, הִמְצֵד Ps. 69:24, though not always, הִקְהֵל Lev. 8:3. Hophal infinitive, הִתְחַרַּב 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, פָּחַשׁ Lev. 5:22, יִכְחָשׁ Hos. 9:2, לָצַחַק Gen. 39:14, לָשְׂחָקָהּ Ps. 104:26, יִחְרָה 74:10, יִשְׁרָתָה Gen. 39:4, וְיִתְחַפֵּצֵם Dan. 2:1, הִתְחַרַּב 2 Kin. 18:23, and occasionally before suffixes to Hhirik, פָּרַשְׁלָם Isa. 1:15, מִבְּעִתְהָהּ (fem. form for מִבְּעִתְהָהּ, § 61. 5) 1 Sam. 16:15 but לִרְחֹמֶיךָ Isa. 30:18, שִׁתְחַבֵּם

Ezek. 5:16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָהַט Mal. 3:19, רָחַם Ps. 103:13, רָחַם Isa. 6:12, אָרַשׁ Deut. 20:7, בָּרַח Gen. 24:1 (בָּרַח rarely occurs except in pause), פָּרַשׁ Isa. 25:11, and more rarely still in the imperative, קָרַב Ezek. 37:17, and future יִתְקַרֵּב Prov. 14:10, יִתְקַלֵּל Dan. 1:8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵלְךָ, שָׂאֵלְנוּ, exhibits the peculiar forms, שָׂאֵלְתָּ 1 Sam. 12:13, שָׂאֵלְתִּירוּ 1 Sam. 1:20, שָׂאֵלְתִּיהוּ Judg. 13:6, שָׂאֵלְתִּיהוּ 1 Sam. 1:28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אֶהְיֶה Hos. 9:10, אֶשָּׂא Ruth 3:13, מֵאֶסֶם Am. 2:4, מֵאֶסְכֶּם (by § 61. 1) Isa. 30:12, קָרַבְתָּ Deut. 20:2 (the alternate form being מִרְדָּכָם Josh. 22:16), רָחַץ Ex. 30:18, רָחַץ Ezek. 8:6, and sometimes is changed to Pattahh, וַיִּקְרָא Isa. 57:13, מִעַלְלָם Ezek. 20:27, שָׁחַטָה Hos. 5:2, אֶהְיֶה Deut. 10:15, הִנָּחָה Jer. 31:12, or with simple Sh'va under the guttural, צִצְקָה Ps. 68:8, וַיִּצְקוּ 2 Chron. 26:19. In וַיִּזְמַח Num. 23:7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שָׂאֵלָה Isa. 7:11, comp. שָׂמְעָה, סִלְחָה Dan. 9:19, רָפְאָה Ps. 41:5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרַחְו Josh. 9:6, and once before ה, שָׁחַדְו Job 6:22; when the first radical is א it becomes Seghol, אֶהְיֶה Ps. 31:24, אֶחְיוֶה Cant. 2:15; in other cases it is changed to Pattahh, וַיִּצְקִי Isa. 14:31, וַיִּצְקִי Judg. 10:14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֶ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אֶהְיֶה Ruth 3:15, תִּשְׁחַדְוּ Ezek. 16:33, יִתְאַרְהוּ *y'thā'rēhū* Isa. 44:13.

2. The letter before the guttural receives compound Sh'va in רָצַחַת Gen. 21:6; in נָאשָׂאֵר Ezek. 9:8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נָשָׂאֵר and נָשָׂאֵר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַח, e. g. תִּבְרַחוּ Num. 6:23, בָּרַחוּ Gen. 27:27.

§ 121. 1. Upon the omission of Daghes-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַת to terrify, בָּעַס to provoke, מָעַט to be few, נָעַל to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, נָאָה to commit adultery, נָאָץ to despise, נָאָר to reject, שָׂאֵל to ask; בָּעַר to consume, שָׂעַר to sweep away by a tempest, תִּעַב to abhor; בָּהַל to affright, בָּהַה to be dim, נָהַל to lead. It is also lengthened in קָהָה to be dull, which only occurs Eccl. 10:10. The only instances of

the prolongation of the vowel before ה are לָחַם Pi. inf. Judg. 5:8, בָּחַן Pu. pret. Ezek. 21:18, דָּחַו Pu. pret. Ps. 36:13, הִהָרְחַצְתָּ Job 9:30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in כָּרַח Ezek. 16:4, רָאָו Job 33:21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, פָּחַדוּ Job 15:18, שָׁחַדוּ Jer. 12:10, though it is in two instances changed to Seghol, אָחַדוּ Judg. 5:28, רָחַמְתָּנִי Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, הִנְחַמְתָּ Ezek. 5:13, יִהְיֶהנָה Num. 23:19, הִשְׁתַּחֲוֶהוּ Num. 8:7.

§ 122. 1. הִצְנֵן and שָׂאֲנֵן are Piel forms with the third radical reduplicated in place of the second; סִחַרְחַר doubles the second syllable; and אָחַבוּ Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. שָׁרַשׁ and סָעַר have two forms of the Piel, שָׁרַשׁ and שִׁרַּשׁ, and סָעַר, § 92. *b*.; and גָּזַשׁ two forms of the Hithpael, יִתְגַּזְּשׁוּ, יִתְגַּזְּשׁוּ Jer. 46:7, 8; מִנְאָץ Isa. 52:5, follows the analogy of the latter; רָנַאץ Eccl. 12:5, is sometimes derived from נָאץ *to despise*, as if it were for רָנַאֲץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נָצַץ *to flourish* or *blossom*, the א being inserted as a vowel letter, § 11. 1. *a*. נִנְאָלָה Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). הִרְיוֹשׁ Ezra 10:16 is an anomalous infinitive from הָרַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, *הַשְׁלִיחַ*, *שְׁלִיחַ*.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, *שְׁלַחְתָּ*, *שְׁלַחְתָּהּ*.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, *שְׁלַחְתְּ*.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce *שְׁלַחְתְּ* *shālahhat* instead of *shāla^hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, §17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§124. The inflections of Lamedh guttural verbs may be represented by *שְׁלַח* to send. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ל of the prefix, according to §82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ל, which does not happen to occur in any verb of this class, the alternate form with prefixed ש, §91. *b.*, is given in the paradigm, *שְׁלַחְתָּ* being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שַׁלֹּחַ	נִשְׁלַחַ	שִׁלַּח	הִשְׁלִיחַ	—
Constr.	שֹׁלֵחַ	הִשְׁלִיחַ	שֹׁלֵחַ	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שַׁלַּח	הִשְׁלַח	שַׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שַׁלְּחִי	הִשְׁלְּחִי	שַׁלְּחִי	הִשְׁלְּחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שַׁלְּחוּ	הִשְׁלְּחוּ	שַׁלְּחוּ	הִשְׁלְּחוּ	הִשְׁתַּלְּחוּ
2 f.	שַׁלְּחֶנָּה	הִשְׁלְּחֶנָּה	שַׁלְּחֶנָּה	הִשְׁלְּחֶנָּה	הִשְׁתַּלְּחֶנָּה
PART. Act.	שֹׁלֵחַ	—	מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
Pass.	שֹׁלֵחַ	נִשְׁלַח	—	—	—

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ו, אסלוח Jer. 5:7, where the K'ri is אסלח. The vowel *a* is retained before suffixes, remaining short in בצעם Am. 9:1, but usually lengthened to Kamets, רבקעה 2 Chron. 21:17, שמעני Gen. 23:11. In the paragogic imperative *a* may be retained, סלח Dan. 9:19, or rejected, and Hhirik given to the first radical, שמע Job 32:10, שלח Gen. 43:8. Hhirik appears in מכר Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, שמרה 1 Chron. 29:18, קשרם Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, לבצע Jon. 2:1, לגזז Num. 17:28, גזר Isa. 54:9, rarely *a*, שלח Isa. 58:9, גזז Num. 20:3, משח 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph. גבהה Zeph. 3:11; so sometimes before suffixes, זכרו 2 Sam. 15:12, שמעני Neh. 1:4, שמעכם Josh. 6:5, but more commonly Hhirik, בקצם Am. 1:13, פגעו Num. 35:19, פהחו Neh. 8:5, rarely Pattahh, רקקו Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אשר to shut, אמר to say, הדר to honour, חר to grow pale, נתר to shake, עשר to be rich, עתר to entreat, פטר to slip away, פצר to press, שכר to drink or be drunken. The following have Pattahh or Hholem, גזר to decree, נדר to vow, קצר fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., השמע Esth. 2:8, הפתח Isa. 51:14, future, ושמח Ps. 9:19, והקצ Job 17:3, imperative, even in pause, האנח. Piel: preterite, גלח Lev. 14:8, גהע 2 Chron. 34:4, infin. constr., בלע Hab. 1:13, בלע Lam. 2:8, future, רפלח Job 16:13, והבקע 2 Kin. 8:12, והגהעו Deut. 7:5, imperative, שלח Ex. 4:23. Hiphil: apocopated future, רבטה 2 Kin. 18:30, fut. with Vav conversive, ורבט Judg. 4:23, fem. plur., תבענה Ps. 119:171, imperative, הושע Ps. 86:2, and even in pause, הצלח 1 Kin. 22:12. Hithpael: התגלע Prov. 17:14, והנח Dan. 11:40, השתבח Ps. 106:47; this species sometimes has Kamets in its pausal forms, התבקעו Josh. 9:13, התבלע Ps. 107:27. On the other hand, the absolute infinitives: Piel, שלח Deut. 22:7, Hiphil, הנפה Isa. 7:11, Hophal, המלח Ezek. 16:4. Participles: Kal, בטה Deut. 28:52, but occasionally in the construct state with Pattahh, נטש Ps. 94:9, רגע Isa. 51:15, רגע Isa. 42:5, שטט Lev. 11:7, Piel, מנח 1 Kin. 3:3, Hithpael, משתגע 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שְׁלַחְהָ Deut. 15:18, fut. אֲשַׁלַּחְהָ Gen. 31:27. There is one instance of Pattahh in the Hiphil inf. const., הוֹלִיכָה Job 6:26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76:4, שָׁבַר Ex. 9:25, תִּהְיֶהֱיָר Prov. 25:6, תִּהְיֶהֱיָר Ps. 93:1, גָּאֵר Gen. 22:14, גָּאֵר Gen. 10:19, תִּהְיֶהֱיָר Zeph. 2:4. Two verbs have Seghol in the Piel preterite, הָבַר (in pause, הִבֵּר) and כָּפַר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁמְעָה Ruth 2:8, שָׁבְעָה Ezek. 16:28, הִזְעָה Esth. 4:14, הִמְלָחָה Ezek. 16:4, scarcely ever simple Sh'va, לָקַחְתָּ 1 Kin. 14:3, שָׁכַחְתָּ Jer. 13:5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָקַחְתָּ Gen. 30:5, and לָקַחְתָּ Gen. 20:16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁמְעֵנָּה Gen. 4:23 for שָׁמְעֵנָּה.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, מִנְּעָה Num. 24:11, וְשָׁבְעָה Prov. 25:17, but also in the first plural of the preterite, שָׁכַחְנוּהָ Ps. 44:18 (שָׁכַחְנוּ ver. 21), וְהִזְעֵנוּהָ Isa. 59:12, בָּלַעְנוּהָ Ps. 35:25, הִתְקַצְנוּהָ 2 Sam. 21:6, שָׁמְעֵנוּהָ Ps. 132:6; ר retains simple Sh'va before all personal terminations and suffixes, אָמַרְתָּ Judg. 4:20, אָמַרְתָּ Mal. 1:7, עָבַדְתָּ Josh. 4:23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אָפְשָׁה Isa. 27:4, לָקַחְתָּהּ Gen. 2:23.

§ 128. The Hiphil infinitive construct once has the feminine ending וְהָ, הִשְׁמְעוּהָ Ezek. 24:26; וְהִתְקַצְּנוּהָ Ezek. 16:50 for וְהִתְקַצְּנוּהָ perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 8:8 K'thibh for נִשְׁקָה the guttural ע is elided, § 53. 3.

PE NUN (פִּנ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghash-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יִבְּשֶׁשׁ becomes יִבְשֶׁשׁ , written יִבֶּשׁ , so נִבֶּשׁ for נִבְּשֶׁשׁ , הִבְּשֶׁשׁ for הִבֶּשֶׁשׁ . In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, שִׁבְּשֶׁשׁ for שִׁבֶּשֶׁשׁ .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, שִׁבֶּשׁ for נִבֶּשׁ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה ; thus, שִׁבְּשֶׁה for שִׁבֶּשֶׁה (by § 63. 2. *a*), the primary form being נִבֶּשׁ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$, $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נִבֶּשׁ *to approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נִבֶּשׁ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נִתֵּן Judg. 16: 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָגַשׁ	נִגַּשׁ	הִגְדִּישׁ	הֻגַּשׁ	נָגַח
3 f.	נִגַּשְׁתָּ	נִגַּשְׁתָּה	הִגְדִּישְׁתָּה	הֻגַּשְׁתָּה	נִגַּחְתָּה
2 m.	נִגַּשְׁתָּ	נִגַּשְׁתָּה	הִגְדִּישְׁתָּה	הֻגַּשְׁתָּה	נִגַּחְתָּ
2 f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגְדִּישְׁתְּ	הֻגַּשְׁתְּ	נִגַּחְתְּ
1 c.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגְדִּישְׁתִּי	הֻגַּשְׁתִּי	נִגַּחְתִּי
Plur. 3 c.	נִגַּשׁוּ	נִגַּשׁוּ	הִגְדִּישׁוּ	הֻגַּשׁוּ	נִגַּחוּ
2 m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגְדִּישְׁתֶּם	הֻגַּשְׁתֶּם	נִגַּחְתֶּם
2 f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגְדִּישְׁתֶּן	הֻגַּשְׁתֶּן	נִגַּחְתֶּן
1 c.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגְדִּישְׁנוּ	הֻגַּשְׁנוּ	נִגַּחְנוּ
INFIN. <i>Absol.</i>	נִגַּשׁ	הִנָּגַשׁ	הִגְדִּישׁ	הֻגַּשׁ	נִגַּח
<i>Constr.</i>	נִגַּשְׁתָּ	הִנָּגַשְׁתָּ	הִגְדִּישְׁתָּ		נִגַּחְתָּ
FUT. 3 m.	יִגַּשׁ	יִנָּגַשׁ	יִגְדִּישׁ	יֻגַּשׁ	יִנָּח
3 f.	תִּגַּשׁ	תִּנָּגַשׁ	תִּגְדִּישׁ	תֻּגַּשׁ	תִּנָּח
2 m.	תִּגַּשׁ	תִּנָּגַשׁ	תִּגְדִּישׁ	תֻּגַּשׁ	תִּנָּח
2 f.	תִּגַּשִּׁי	תִּנָּגַשִּׁי	תִּגְדִּישִׁי	תֻּגַּשִּׁי	תִּנָּחִי
1 c.	אֶגַּשׁ	אֶנָּגַשׁ	אֶגְדִּישׁ	אֶחַשׁ	אֶנָּח
Plur. 3 m.	יִגַּשׁוּ	יִנָּגַשׁוּ	יִגְדִּישׁוּ	יֻגַּשׁוּ	יִנָּחוּ
3 f.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגְדִּישְׁנָה	תֻּגַּשְׁנָה	(תִּנָּחֶנָּה)
2 m.	תִּגַּשׁוּ	תִּנָּגַשׁוּ	תִּגְדִּישׁוּ	תֻּגַּשׁוּ	תִּנָּחוּ
2 f.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגְדִּישְׁנָה	תֻּגַּשְׁנָה	(תִּנָּחֶנָּה)
1 c.	נִגַּשׁ	נִנָּגַשׁ	נִגְדִּישׁ	נֻגַּשׁ	נִנָּח
IMPER. 2 m.	גַּשׁ	הִנָּגַשׁ	הִגְדִּישׁ		נָח
2 f.	גַּשִּׁי	הִנָּגַשִּׁי	הִגְדִּישִׁי	wanting	נָחִי
Plur. 2 m.	גַּשׁוּ	הִנָּגַשׁוּ	הִגְדִּישׁוּ		נָחוּ
2 f.	גַּשְׁנָה	הִנָּגַשְׁנָה	הִגְדִּישְׁנָה		(נָחֶנָּה)
PART. <i>Act.</i>	נִגֵּשׁ		מִגְדִּישׁ		נִחֵן
<i>Pass.</i>	נִגְדִּישׁ	נִגַּשׁ		מִגַּשׁ	נִחָן

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34:18, נָהַג 2 Kin. 4:24, הִנְחִיחַ Gen. 24:48, אָנְהוּ Ex. 15:2. It is, however, always assimilated in נָחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַח *to descend*, e. g. נָחַח Jer. 21:13, נָחַח Prov. 17:10, נָחַח Ps. 38:3 but הִנְחִיחַ ibid., הִנְחִיחַ Joel 4:11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: הִנְחִיחַ Isa. 58:3, הִנְחִיחַ Ps. 68:3, הִנְחִיחַ Jer. 3:5, הִנְחִיחַ Deut. 33:9 (and occasionally elsewhere), הִנְחִיחַ Job 40:24, הִנְחִיחַ Isa. 29:1, הִנְחִיחַ Ezek. 22:20, לָחֵץ (for לָחֵץ) Num. 5:22, פָּחַץ (for פָּחַץ with Daghes-forte separative, § 24. 5) Isa. 33:1, הִנְחִיחַ Judg. 20:31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָשׂ 2 Sam. 1:15 (once before Makkeph, נָשׂ Gen. 19:9, in plural נָשׂוּ 1 Kin. 18:30 and נָשׂוּ Josh. 3:9), נָשׂ Ex. 3:5, נָשׂ Job 1:11, נָשׂוּ Deut. 2:24, נָשׂוּ Ezek. 37:9, נָשׂוּ Gen. 27:26, though it is occasionally retained, נָשׂוּ 2 Kin. 19:29, נָשׂוּ Ps. 10:12, or by a variant orthography, נָשׂוּ Ps. 4:7 but always elsewhere נָשׂ. In imperatives with *o*, and in Lamedh He verbs which have *e* in the imperative, Nun is invariably retained. נָשׂוּ Prov. 17:14, נָשׂוּ Ps. 24:14, נָשׂוּ Num. 31:2, נָשׂוּ Ps. 58:7, נָשׂוּ Gen. 30:27, נָשׂוּ Ex. 8:1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָשׂוּ (with suffix, נָשׂוּ) from נָשׂ, נָשׂוּ from נָשׂ (twice) and נָשׂוּ from נָשׂ, נָשׂוּ (once) and נָשׂוּ from נָשׂ, נָשׂוּ has נָשׂוּ (by § 60. 3. c), with the preposition לְ, נָשׂוּ by § 57. 2. (3), once נָשׂוּ (§ 53. 3) Job 41:17, once without the feminine ending, נָשׂוּ Ps. 89:10, and twice נָשׂוּ; נָשׂוּ has commonly נָשׂוּ (for נָשׂוּ), with suffixes נָשׂוּ, but נָשׂוּ Num. 20:21, and נָשׂוּ Gen. 38:9.

5. The absolute infinitive Niphal appears in the three forms הִנְחִיחַ Jer. 32:4, הִנְחִיחַ Ps. 68:3, and הִנְחִיחַ Judg. 20:39.

6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, הִנְחִיחַ Ezek. 5:13, הִנְחִיחַ Ezek. 37:10, Jer. 23:13, הִנְחִיחַ Num. 24:7, Dan. 11:14, הִנְחִיחַ Isa. 52:5.

§ 132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26:25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22:41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18:41. נָחַח 1 Kin. 6:19. 17:14 K'thibh. is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e. g. מָנַח from מָנַח, מָנַח for מָנַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with ךְּ paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future. הָיָה Ps. 8:2, is the Kal infin., comp. הָיָה Gen. 46:3, not the 3 fem. sing. pret. for הָיָה (Nordheimer), nor the imperative with paragogic הָ , as הָיָה is always to be explained elsewhere.

2. The peculiarities of Pe Nun verbs are shared by לָקַח *to take*, whose first radical is assimilated or rejected in the same manner as נ . Kal inf. const. לָקַחַת (with prep. ל , לְקַחַת , to be distinguished from לָקַחְתָּ 2 fem. sing. pret.), once לָקַחְתָּ (by § 60. 3. c) 2 Kin. 12:9, with suffixes לָקַחְתִּי , fut. לָקַחַת , imper. לָקַח , לָקַחִי rarely לָקַחְתִּי , Hoph. fut. לִקְחָת , but Niph. pret. לִקְחָתָהּ . In Hos. 11:3 לָקַחַת is the masculine infinitive with the suffix for לָקַחְתָּ ; the same form occurs without a suffix, לָקַח Ezek. 17:5, or this may be explained with Gesenius as a preterite for לָקַחְתָּ .

3. In Isa. 64:5 וְנִבֵּל has the form of a Hiphil future from בָּלַל , but the sense shows it to be from נָבַל for וְנִבְּל , Daghesth-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סָב for סָבַב , סָב for סָבַב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus **סָבַב**, **סָב**, **סָבוּב**, **סָב**; **הִסָּבַב**, **הִסָּב**; **הִסָּבֵב**, **הִסָּב**.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future **יִסָּבֵב** becomes **יָסָב** with *ǝ* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus **יָסָב**; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, **יָמַר** for **יִמְרָר**; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus **יָסָב**. The three possible forms of this tense are consequently **יָסָב**, **יָסָב** and **יָמַר**.

In the Niphal preterite **נָסָבֵב** becomes by contraction **נָסָב**. In a few verbs beginning with **ה** the short vowel is retained in an intermediate syllable, thus **נָהַר** for **נִהְרָר**; in other cases Hhirik is lengthened to Tsere, **נָהַר** for **נִהְרָר**, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus **נָסָב**. The forms of this tense are, therefore, **נָסָב**, **נָהַר**, **נָהַר**.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghash-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, יֶסֶב or יִסֶב for יִסְבִּיב, הֶסֶב (Kibbuts before the doubled letter by § 61. 5) or הִיֶסֶב for הִסְבִּיב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יֶסֶב, יִסֶב; הֶסֶב, הִסֶב (comp. קִטֵּל, קִטְלָה) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, הִסְבִּיב (comp. יִקְטִיל, יִקְטִילָה).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghash-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, יֶסֶב, יִסְבָּה.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הִסְבִּיב; יֶסֶב, יִסְבִּינָה.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, *הַסִּבֵּה*, *וְהַסִּבֵּה*.

§137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as *הִלֵּל*, *הִלְלֵל*, *הִתְהַלֵּל*. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as *הִתְקַלְקַל*, *סִבֵּסֵב*. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as *הִתְגַּלֵּל*, *סִוֵּב*.

§138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of *סָבַב* to surround. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in *סִבֵּסֵב* to excite.

a. The Hithpael of *סָבַב* does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to §82. 5.

b. In his Manual Lexicon, Gesenius gives to *סִבֵּסֵב* the meaning to arm, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, to excite.

PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְבָה	סָבָה	נָסְבָה	סִיבְבָה
2 m.	(סָבְבֹתָ)	סָבֹתָ	נָסְבֹתָ	סִיבְבֹתָ
2 f.	(סָבְבֹתְּ)	סָבֹתְּ	נָסְבֹתְּ	סִיבְבֹתְּ
1 c.	סָבְבֹתִי	סָבֹתִי	נָסְבֹתִי	סִיבְבֹתִי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבְבֹתֶם)	סָבֹתֶם	נָסְבֹתֶם	סִיבְבֹתֶם
2 f.	(סָבְבֹתֵיךְ)	סָבֹתֵיךְ	נָסְבֹתֵיךְ	סִיבְבֹתֵיךְ
1 c.	סָבְבֹנִי	סָבֹנִי	נָסְבֹנִי	סִיבְבֹנִי
INFIN. Absol.	סָבוּב	סָב	הִסָּב	סִיבַב
Constr.	סָבֵב	סָב	הִסָּב	סִיבַב
FUT. 3 m.	יִסָּב	יִסָּב	יִסָּב	יִסִּיבַב
3 f.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסִּיבַב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסִּיבַב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי	תִּסִּיבִבִּי
1 c.	אִסָּב	אִסָּב	אִסָּב	אִסִּיבַב
Plur. 3 m.	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסִּיבְבוּ
3 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסִּיבִיבְנָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסִּיבְבוּ
2 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסִּיבִיבְנָה
1 c.	נָסַב	נָסַב	נָסַב	נָסִיבַב
IMPER. 2 m.	סָב		הִסָּב	סִיבַב
2 f.	סָבִי		הִסָּבִי	סִיבִבִּי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סִיבְבוּ
2 f.	סָבִינָה		הִסָּבִינָה	סִיבִיבְנָה
PART. Act.	סָבֵב			מִסִּיבַב
Pass.	סָבוּב		נָסַב	

DOUBLED VERBS.

[illegible]

REMARKS ON AYIN DOUBLED VERBS.

§ 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person, זָמַמְתִּי Zech. 8:14, 15, בָּזְזוּ Deut. 2:35, and there are no examples of it in the second; רָבּוּ Gen. 49:23 and רָמּוּ Job 24:24 are preterites with Hholem, § 82. 1. In Ps. 118:11, סָבּוּרִי גַם-סָבּוּרִי, the uncontracted is added to the contracted form for the sake of greater emphasis. Compound Sh'va is sometimes used with these verbs instead of simple to make its vocal character more distinct, § 16. 1. *b*, גָּלְלוּ Gen. 29:3, 8, צָלְלוּ Ex. 15:10, הָלְלוּ Isa. 64:10, עָנְנִי Gen. 9:14, הִקְבֵּנוּ Num. 23:25.

2. The following are examples of the contracted infinitive absolute, קָב Num. 23:25, שָׁל Ruth 2:16, פֹּרֵר Isa. 24:19, רָעָה (with a paragogic termination) *ibid.*; of the uncontracted, אָדוֹר, גָּנוֹן, חָנוֹן, טָפֹחַ, שָׁפֹחַ, חָנוֹן, גָּנוֹן, אָדוֹר; of the infinitive construct, גָּזַח and גָּזַח, סָבַב and סָבַב, מָסַס, מָסַס, once with *u* as in Ayin Vav verbs, בּוֹר Eccles. 9:1, and occasionally with *a*, רָרָר Isa. 45:1, שָׁהָ Jer. 5:26, בָּרָם (with 3 plur. suf.) Eccl. 3:18, חָנְנָם Isa. 30:18 (חָנְנָה Ps. 102:14); לָחַם Isa. 17:14, though sometimes explained as the noun לָחֶם with the suffix *their bread*, is the infinitive of חָמַם *to grow warm*; בָּשָׁם Gen. 6:3 Eng. ver. *for that also*, as if compounded of the prep. בָּ, the abbreviated relative and בָּשָׁ, is by the latest authorities regarded as the infinitive of שָׁגַג *in their erring*; הָלַז Job 29:3 has Hhirik before the suffix. The feminine termination וֹר is appended to the following infinitives, חָלָוָה Ps. 77:10, Job 19:17, שָׁמָוָה Ezek. 36:3, וּמָלָה Ps. 17:3. The imperative, which is always contracted, has mostly Hholem, סָבּ, הָרֹם and הָרֹם but sometimes Pattahh, גָּל Ps. 119:22 (elsewhere גָּל), בָּלָה Ps. 80:16. Fürst regards חָח as a contracted participle from חָתַח, analagous to the Ayin Vav form קָם.

3. The following uncontracted forms occur in the Kal future, רָחַלְנָּ Am. 5:15, רָדוֹר and רָדוֹר from רָדַר; in the Niphal, רָפַלְבּ Job 11:12; Hiphil, חָשַׁם Mic. 6:13, מָשַׁם Ezek. 3:15, וְחָחַתְתִּי Jer. 49:37, and constantly in רָנָן and רָלָל; Hophal, רָדַר Job 20:8 from רָדַר. In a few instances the repetition of the same letter is avoided by the substitution of *a* for the second radical, רָמַסְסוּ = רָמַסְסוּ Ps. 58:8 and perhaps also Job 7:5, מָמַלִיר = מָמַלִיר Ezek. 28:24, Lev. 13:51, 52, שָׁאסִיר = שָׁאסִיר Jer. 30:16 K'thibh. Comp. in Syriac ܐܠܐ part. of ܐܠܐ. According to the Rabbins בָּזָזוּ = בָּזָזוּ Isa. 18:2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesth-forte in the first radical, יָרָם, יָרָם, יָרָם, יָרָם, יָרָם; or with *a* as the second vowel, יָרָם, יָרָם, יָרָם. (2) With Tsere under the personal prefix, יָרָם, יָרָם, יָרָם, יָרָם, יָרָם, *é* being once written by means of the vowel letter י. (3) With Kamets under the personal prefix, יָרָם, יָרָם, יָרָם, יָרָם, יָרָם; this occurs once with fut. *a*, יָרָם Prov. 27:17. With Vav Conversive the accent is drawn

back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, וְהָיָה, וְהָיָה, וְהָיָה. There are a few examples of *u* in the future as in Ayin Vav verbs, רָוַח Prov. 29:6, רָוַח Isa. 42:4, Eccles. 12:6, תָּחַם Ezek. 24:11 and perhaps רָגַד Gen. 49:19, Hab. 3:16, רָשָׁה Ps. 91:6, though Gesenius assumes the existence of גָּדַר and שָׁדַר as distinct roots from גָּדַר and שָׁדַר.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed נ, נָגַד Job 20:28, נָחַל, נָחַר, נָחַת. (2) With Tsere under the prefix, נָחַת Jer. 22:23, נָחַת Mal. 3:9, נָחַת Isa. 57:5. (3) With Kamets under the prefix, נָחַת, נָחַת, נָחַת; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נָחַת and נָחַת, נָחַת and נָחַת, נָחַת Ezek. 26:2, or for Hholem as in Ayin Vav verbs, נָחַת Eccl. 12:6, נָחַת Am. 3:11, נָחַת Nah. 1:12, נָחַת Isa. 34:4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, תָּחַל Lev. 21:9, but mostly compresses it to Pattahh, רָגַל, רָגַל, רָגַל; like the preterite it sometimes has Hholem, רָגַל Isa. 24:3, רָגַל ibid. If the first radical is a guttural and incapable of receiving Dagghesh, the preceding Hhirik is lengthened to Tsere, רָגַל, רָגַל. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus, רָגַל, רָגַל, רָגַל are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: תָּחַל Isa. 24:3, תָּחַל ibid., or with Tsere in the last syllable, תָּחַל 2 Sam. 17:10. The infinitive construct: תָּחַל Ps. 68:3, תָּחַל Ezek. 20:9, and once with Pattahh before a suffix, תָּחַל Lev. 21:4. The imperative: תָּחַל Isa. 52:11, תָּחַל Num. 17:10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, תָּחַל, תָּחַל (in pause תָּחַל, so תָּחַל), or even to Pattahh, תָּחַל, תָּחַל, תָּחַל, תָּחַל, תָּחַל. Both infinitives have Tsere, thus the absolute: תָּחַל, תָּחַל, תָּחַל; the construct: תָּחַל, תָּחַל, תָּחַל (Zech. 11:10), תָּחַל, תָּחַל, in pause תָּחַל, תָּחַל, with a final guttural, תָּחַל. The imperative: תָּחַל Job 21:5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagghesh-forte in the first radical: תָּחַל, תָּחַל, תָּחַל; with a long vowel, תָּחַל, תָּחַל, תָּחַל or תָּחַל, תָּחַל, תָּחַל (expressed by the vowel letter א, § 11. 1. a) Eccles. 12:5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, תָּחַל, תָּחַל, תָּחַל, and in one instance to Hhirik, תָּחַל Judg. 9:53 (תָּחַל would be from רָוַח) before a guttural it becomes Pattahh, תָּחַל, תָּחַל. Participles: תָּחַל, תָּחַל, תָּחַל Ezek. 31:3, תָּחַל Prov. 17:4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *יָסִירָה* Judg. 3:24, *יָשִׁים* Jer. 49:20, *יָנִישִׁים* Num. 21:30.

6. Hophal preterites: *הוֹחֵל*, *הוֹחֵדָה*, *הִמְכֹּחַ*; futures: *יִוָּחַל*, *יִוָּחַד*, *יִוָּכַח*; participles: *מוֹחֵל*, *מוֹחֵד* or in some copies *מוֹחֵד* 2 Sam. 23:6; infinitive with suffix, *הִשְׁמָחָה* Lev. 26:34, with prep., *בְּהִשְׁמָחָה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesht-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *נָשָׂמָה*, *רָבִינוּ*, *לָכֹוּ* (distinguished from the fem. part. *נִשְׁמָה*), *רָחֵלָו*; if the last radical does not admit Daghesht-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *מָרָה*, *וָרָעוּ* (100. 2), *הִבְרִי*, *שָׁחָה* and *שָׁחָו*. When the first radical is doubled, Daghesht is omitted from the last in the Kal fut. *סָהֵמוּ*, *רָקְדוּ*, *רָחֲמוּ*, and occasionally elsewhere *רָבְחוּ* Hi. fut. *הִמְכֹּחוּ* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִי* Ps. 3:2, *רָבִי* Ps. 55:22, *קָלוּ* Jer. 4:13, and consequent shortening of the vowel, *גָּזַר* Jer. 7:29 for *גָּזַר*, *רָגַז* for *רָגַז*, *רָגַז* Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesht, so likewise in *יִשְׁרְדוּם* Jer. 5:6, *חָנְלָנִי* Ps. 9:14), for *שָׁדָו*; the omission of Daghesht, *נָבְזָה* 1 Sam. 14:36, *הִצְזָה* Prov. 7:13, *הִצְצָו* Cant. 6:11, 7:13, *רָחֲקוּ* Job 19:23, *קָבְחָה* Num. 22:11, 17 (Kal imper. with ה, parag. for *קָבְחָה* shortened by Makkeph from *קָבְחָה*, so *אָרְחָה* *orā* Num. 23:7), or in addition, the rejection of the vowel, *רָחֲמוּ* K. fut. Gen. 11:6 for *רָחֲמוּ*, *נָבְלָה* Gen. 11:7 K. fut. for *נָבְלָה* Isa. 19:3 Ni. pret. for *נָבְקָה* or *נָבְקָה*, *נָסְבָה* Ezek. 41:7 Ni. fut. for *נָסְבָה*; *נָזְלוּ* Judg. 5:5 according to Gesenius for *נָזְלוּ* Ni. pret. of *נָזַל* to shake, according to others K. pret. of *נָזַל* to flow; *וַתַּעֲלֶה* Ezek. 36:3 for *וַתַּעֲלֶה* (Ewald) from *עָלָל* to enter, or for *וַתַּעֲלֶה* Ni. fut. of *עָלָה* to go up, *נָחֲלוּ* Ezek. 7:24 Ni. pret. for *נָחֲלוּ*, *נָחֲרוּ* Cant. 1:6 Ni. pret. for *נָחֲרוּ*. Once instead of doubling the last radical י is inserted, *הָלָיו* Prov. 26:7 for *הָלָו*, comp. *הָרָיוֹשׁ* Ezr. 10:16 for *הָרָוֹשׁ*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *קָלוּחִי*, *וָאֲרוּחִי* (Kamets before ר which cannot be doubled), *עֲסוּחִים*, *בָּוִנוּ*, *נָכַלְתִּי*, *נִמְקַחִים*, *הִרְקוּחִי*, *הִצְרַחִי* (the vowel remaining long before ר), *הִחַחֲתִי* (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), *הִחַחֲתִי*, once with *u*, *נִשְׁחָנוּ* Mic. 2:4; with *e* in the future, *הִחַחֲתִינָה*, *הִצְרַחֲתִינָה*, *הִסְבִּיחִנָה*. If the first radical be doubled, Daghesht is omitted from the last, and the customary vowel is in consequence not inserted, *הִמְכַּחֲתִי*, *הִמְכַּחֲתִי*; other cases are rare and exceptional, *הִפְרַחֲתִי*, *נָחֲלִיתִי*, *נָחֲלִיתִי*, *נִמְלִיתִי* which is first plur. pret. for *הִמְנִינוּ* not third plur. for *הִמְנוּ* (Ewald), § 54. 3; *שָׁנִיתִי* Deut. 32:41, *הִלִּיתִי* Isa. 44:16, *הִלִּיתִי* Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *רָסַבְנִי* from *רָסַב*, *רָסַבְנִי* from *רָסַב*, *רָסַבְנִי* from *רָסַב*.

from הָרָם, הִפָּרַם from הִפָּרַ; in יִהְיֶה Gen. 43:29, Isa. 30:19, from יִהְיֶה, הִפָּרַם Lev. 26:15 from הִפָּרַ, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesth being omitted from the last radical and the preceding vowel lengthened in consequence, חִוּקוֹ Prov. 8:29 for חִקּוֹ ver. 27, הִתְיַמָּה Isa. 33:1 for הִתְיַמָּה Ezek. 14:8 for הִשְׁמוּתִּיהוּ, הִזְלִיחָה Lam. 1:8 for הִזְלִיחָה Hi. pret. of זָלַל, יִחְיֶה Hab. 2:17 for יִחְיֶה Hi. fut. of חָיָה with 3 fem. plur. suf., אֲדַקֵּם 2 Sam. 22:43 in a few editions for אֲדַקֵּם. Nun is once inserted before the suffix in place of doubling the radical, קָבַדְנוּ Num. 23:13 for קָבַדְנוּ.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz. :

אָרַר to curse.	רָבַח to cry.	קָנַן to make a nest.
בָּזַז to plunder.	כָּחַח to smite, break.	קָצַץ to cut off.
בָּרַר to purify.	לָבַח to take away the	רָבַח to be many.
גָּשַׁשׁ to grope.	heart.	רָכַךְ to be tender.
זָקַק to refine.	לָקַק to lick.	שָׁרַר to harrow.
חָמַם to warm.	מָשַׁשׁ to feel, to grope.	שָׁרַר to rule.
חָצַץ to divide.	פָּוַז to leap.	שָׁרַן to sharpen.
חָתַח to be broken.	פָּלַל to judge, to inter-	חָמַם to be perfect.
טָלַל to cover.	cede.	

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz. :

חָרַר to burn.	מָהַה to linger.	שָׁעַע to sport, delight.
כָּרַר to dance.	סָכַךְ to excite.	שָׁקַק to run.
לָהַה to be mad.	צָפַף to chirp.	חָעַע to mock.

3. The following insert Hholem after the first radical, viz. :

אָהַן to complain.	נָהַר to fly.	רָעַע to break.
בָּלַל to mix.	נָסַס to lift up.	שָׁהַח to sink.
בָּקַק to empty.	סָפַף to occupy the thres-	שָׁלַל to spoil.
גָּדַר to cut.	hold.	שָׁמַם to be desolate or
גָּרַר to sweep away.	צָרַר to bind.	amazed.
הָמַם to be still.	קָסַס to cut off.	הָפַף to beat.
הָתַח to break loose	קָשַׁשׁ to gather.	

4. The following employ two forms, commonly in different senses, viz. :

גָּלַל and גִּלְגַּל to roll.	חָנַן to make gracious, חוּנָן to be
הָלַל to praise, הוּלַל to make mad.	gracious.
הָלַל to profane, הוּלַל to wound.	מָלַל to speak, מוּלַל to mow.

סָבַב *to change*, סָוֵב *to surround*. קָלַל *to curse*, קָלַקַל *to whet*.
 יָצַן *to gather clouds*, עוֹלֵן *to practise sorcery*. רָצַץ and רֹצֵץ *to crush*.
 פוֹרַר *to burst*, פָּרַר *to shake to pieces*. שָׂדַר and שִׁדַּר *to treat with violence*.

5. The following use different forms in different species, viz. :

חָקַק Pi. *to decree*, Pu. חָקַק. הִתְרוֹלֵן Pi. *to shout*, Hith. הִתְרוֹלֵן.*
 מָדַד Pi. *to measure*, Hith. הִמְדִּיד. רָשַׁשׁ Pi. *to break*, Pu. רָשַׁשׁ.
 מָרַר Pi. *to make bitter*, Hith. הִמְרַמֵּר. שִׁנֵּן Pi. *to inculcate*, Hith. הִשְׁחוֹנֵן.
 סָלַסַל Pi. *to exalt*, Hith. הִסְחֹלֵל. *to pierce*.
 עוֹלֵל Pi. *to maltreat*, Hith. הִתְעוֹלֵל and הִתְעוֹלֵל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁעַשַׁע Isa. 11:8; Infinitive, לְהַחֲרֹרֵר Prov. 26:21, הִחְמַחְמֵחַ Ex. 12:39; Future, אֶשְׁחַשְׁשֹׁעַ Ps. 119:47, יִשְׁעֶשְׁעוּ Ps. 94:19; Imperative, הִשְׁחַשְׁשֻׁעוּ Isa. 29:9; Participle, מִתְחַשְׁשֵׁוּ Gen. 27:12, מִתְחַלְחֵל Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִזְדַּר Nah. 3:17, עוֹלֵל Lam. 1:12, the future יִשְׁעֶשְׁעוּ Isa. 66:12, and the participles, מְזוֹלֵלָה Isa. 9:4, מִחְלָל Isa. 53:5.

2. יַעֲרֶרְוּ Isa. 15:5 is for יַעֲרֶרְוּ Pi. fut. of עָרַר § 57. 1. תִּתְבַּרְרָה 2 Sam. 22:7 is contracted for תִּתְבַּרְרָה Ps. 18:27, probably with the view of assimilating it in form to the preceding תִּתְחַמֵּם; in regard to תִּתְפַּל in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to תִּתְפַּהֵל Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ת of the prefix.

3. הִחֵל and הִלֵּל. The prefixed ה remains in the Hiphil future of הִלֵּל, e. g. יִהְיֶה, יִהְיֶה, יִהְיֶה and in the derivative nouns הִתְחַלֵּם, הִתְחַלֵּוּ, whence these forms are in the lexicons referred to the secondary root הִחֵל.

PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ר or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

* מִתְרוֹלֵן Ps. 78:65 is not from רוֹן (Gesenius) but from רִלֵן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ו enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָבַה, הָמַה, and are quite distinct from the quiescent verbs לָה in which ה always represents a vowel, e. g. הָלַה, הָלָה.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, הִשָּׁב, הִשָּׁב, הִשָּׁב, הִתְשָׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הִשָּׁב, הִשָּׁב, הִשָּׁב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִשָּׁב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִשָּׁב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִשָּׁב; in a few instances Hhirik is preserved by giving Daghes-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יָצַק, יָצַח.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁבַח, שָׁבָה.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשָׁב, נוֹשֵׁב; in the infinitive, future, and imperative, where it is doubled by Daghesht-forte, it retains its consonantal character, הוֹשֵׁב, הוֹשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, רָצִיעַ, רָצִיעַ.

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesht-forte inserted in the second radical, רָצַע, רָצַע.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָסַב, נָסַב), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit or dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב	יָבֵשׁ
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָבֵשְׁתָּה
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָבֵשְׁתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָבֵשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָבֵשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָבֵשׁוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָבֵשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָבֵשְׁתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָבֵשְׁנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
Constr.	שָׁבַח	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב	יָבֵשׁ
FUT. 3 m.	יֵשֵׁב	יִשְׁבַּח	יִהְיֶיב	יִהְיַב	יִיבֵשׁ
3 f.	תֵּשֵׁב	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיַב	תִּיבֵשׁ
2 m.	תֵּשֵׁב	תִּשְׁבַּח	תִּהְיֶיב	תִּהְיַב	תִּיבֵשׁ
2 f.	תֵּשְׁבִי	תִּשְׁבְּחִי	תִּהְיֶיבִי	תִּהְיַבִּי	תִּיבֵשִׁי
1 c.	אֵשֵׁב	אִשְׁבַּח	אִהְיֶיב	אִהְיַב	אִיבֵשׁ
Plur. 3 m.	יֵשְׁבוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיַבוּ	יִיבֵשׁוּ
3 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּחֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיַבֶנָּה	תִּיבֵשְׁנָה
2 m.	תֵּשְׁבוּ	תִּשְׁבַּחוּ	תִּהְיֶיבוּ	תִּהְיַבוּ	תִּיבֵשׁוּ
2 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּחֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיַבֶנָּה	תִּיבֵשְׁנָה
1 c.	נֵשֵׁב	נִשְׁבַּח	נִהְיֶיב	נִהְיַב	נִיבֵשׁ
IMPER. 2 m.	שֵׁב	הִשְׁבַּח	הוֹשִׁיב		יָבֵשׁ
2 f.	שְׁבִי	הִשְׁבְּחִי	הוֹשִׁיבִי	wanting	יָבֵשִׁי
Plur. 2 m.	שְׁבוּ	הִשְׁבַּחוּ	הוֹשִׁיבוּ		יָבֵשׁוּ
2 f.	שְׁבֶנָּה	הִשְׁבְּחֶנָּה	הוֹשִׁיבֶנָּה		יָבֵשְׁנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
Pass.	יֹשׁוּב	נוֹשֵׁב		מוֹשַׁב	יָבוֹשׁ

REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	רָסָה <i>to be poured.</i>	רָאָה <i>to fear.</i>
רָגַע <i>to toil.</i>	רָעָה <i>to appoint.</i>	רָחָה <i>to cast.</i>
רָחַר <i>to delay.</i>	רָגָה <i>to be weary.</i>	רָשׁ <i>to possess.</i>
רָנָה <i>to oppress.</i>	רָצָה <i>to counsel.</i>	רָשַׁם <i>to put.</i>
רָנַק <i>to suck.</i>	רָפָה <i>to be beautiful.</i>	רָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent *יָבֵשׁ*, *רָאָה*, *רָשַׁן*, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, *רָאָה* from *רָאָה* and *רָשַׁן* from *רָשָׁה*, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

רָדַע <i>to know.</i>	* רָלַךְ <i>to bear.</i>	רָקַע <i>to be dislocated.</i>
רָחַד <i>to be joined.</i>	* רָצָא <i>to go out.</i>	* רָדַד <i>to go down.</i>
רָחַם <i>to conceive.</i>	רָצַר <i>to be straitened.</i>	* רָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in *יָרַד* Jer. 13:17, Lam. 3:48, and in the feminine plurals, *תַּלְדֵּנָה*, *תַּרְדֵּנָה*; *תַּצֵּאנָה* has Seghol after the analogy of Lamedh Aleph verbs; *תִּשְׁבְּנָה* (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35:9, and of course has not its proper vowels. In *יִרְדֶּעַ* Ps. 138:6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: *יָסַר* *to chastise, instruct*, *רָצַח* *to burn*. In *תַּרְדֵּהוּ* Isa. 44:8 short Hhirik remains before a letter with Sh'va; *יִרְשְׁנִי* Job 16:11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: *יָטַב* *to be good* fut. *יִיטַב*, once *תִּיטַבְרִי* Nah. 3:8; *רָצַק* *to pour*, *רָצַק*, once *נִרְצַק* 1 Kin. 22:35; *רָצַר* *to form*, *רָצַר* and *נִרְצַר*; *רָקַד* *to burn*, *רָקַד* Isa. 10:16, and *תִּרְקַד* Deut. 32:22; *רָקַץ* *to awake*, *רָקַץ* once *יִרְקַץ* 1 Kin. 3:15; *רָקַר* *to be precious*, *רָקַר* and *יִרְקַר*, or with a vowel letter for *ē*, *יִרְקַר*; *רָשַׁם* *to be desolate*, *רָשַׁם* once *תִּשְׁמָנָה* Ezek. 6:6; *רָשַׁר* *to be right*, *רָשַׁר*, once *יִשְׁרָנָה* (3 fem. plur., §88) 1 Sam. 6:12. Some copies have *יִגְעוּ* Isa. 40:30 for *יִגְעוּ*.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, *וְיָרַד*, *וְיָרַד*, *וְיָרַד*. Pattahh in the ultimate becomes Seghol in *וְיָצַר*, *וְיָצַר* (with a postpositive accent) Gen. 2:7, 19, *וְיָשַׁם* Gen. 50:26; but *וְיָרַשׁ*, *וְיָרַשׁ*, *וְיָרַשׁ*, only once before a

monosyllable, § 35. 1, וַיִּקַּח Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form וַיִּצֵא, unless the following word begins with an accented syllable, e. g. וַיִּצֵא Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, וַיָּשָׁב Ruth 4:1, וַיִּדְבֹּק Ps. 139:1, וַיִּגֵּד Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh : יִבְשׁ and with a feminine ending יִבְשֶׁת, יִכְלֶה, יִסֹּד with suf. יִסְדִּי, once with prep. לִיִּסֹּד 2 Chron. 31:7, Daghesth conservative after *z*, § 14. *a*; יִרְאֶה, § 87, once יִרְאֵה Josh. 22:25 and with prep. לִירְאֵה 1 Sam. 18:29 from יִרְאֵה; יִרְוֹה once יִרְוֹה 2 Chron. 26:15 from יִרְוֶה, יִשְׁוֹן.

2. Infinitives without Yodh : יִצֵּת (with suf. יִצְתִּי, יִצֶּה Ex. 2:4, and without the feminine termination יִצֵּת, יִצְתִּי (with suf. יִצְתִּי) and יִצְתֶּה, once לִי 1 Sam. 4:19, § 54. 2, יִצֵּת (with suf. יִצְתִּי), יִצְתֶּה (with suf. יִצְתִּי) once יִצְתֶּה Gen. 46:3, יִרְשֶׁת (with suf. יִרְשְׁתִּי), יִשְׁבֶּה (with suf. יִשְׁבְּתִי once יִשְׁבְּתִי Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive יִשׁוּב Jer. 42:10, which is usually explained to be for יִרְשׁוּב; it may, however, be derived from the Ayin Vav verb יִשׁוּב.

3. Imperatives with Yodh : יִרְדֵּה, יִרְאֵה, יִרְדֵּה. Without Yodh : יִדֵּעַ (with *h* parag. יִדְעֶה Prov. 24:14), יִחֵב (with *h* parag. יִחַבְהוּ Hos. 4:18, see § 92. *a*), יִצֵּא (יִצְאֶה, fem. plur. יִצְאִינה Cant. 3:11), יִשְׁבֵּה (יִשְׁבֶּה, with both forms : יִצֵּק and יִצְקֶה (יִצְקֶה), יִרְדֵּה (יִרְדֶּה), twice יִרְדֵּה Judg. 5:13, יִרְשֵׁה and יִרְשֶׁה.

§ 149. 1. The Niphal of יִרְדֵּה has *u* instead of *o*, נוֹדֵה Zeph. 3:18, נוֹדֵה Lam. 1:4; נוֹדֵד 1 Chron. 3:5, 20:8 has *u* followed by Daghesth. נוֹדֵד, which according to Gesenius is from יִרְדֵּה, has *i*; Ewald assumes the root to be יִצְתֶּה, and refers to it likewise the Kal future and the Hiphil ascribed to יִרְצֵה, § 147. 3. and § 150. 4. In that case the Daghesth in יִרְצֵה Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. *c*, but the K'thibh הוֹצִיִּיהָ 2 Sam. 14:30 will be unexplained. נוֹקֵשׁ Ps. 9:17 is not the Niphal preterite or participle of יִקָּשׁ, but the Kal participle of יִקָּשׁ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, יִרְדֵּה Gen. 8:12, 1 Sam. 13:8 K'ri, יִרְדֵּה Ex. 19:13. In the first person singular א always has Hhirik, אֶדְרֵשׁ, אֶדְרֹשׁ, אֶדְרִישׁ, אֶדְרִישׁ.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz. : יִרְשֵׁב to be good, יִרְשֵׁב to howl, יִרְשֵׁב to go to the right, יִרְשֵׁב to change, יִרְשֵׁב to suck. Yodh is likewise found in יִרְשֵׁב Judg. 16:26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, יִרְשֵׁב Hos. 7:12, יִרְשֵׁב Prov. 4:25, יִרְשֵׁב Ps. 5:9 K'ri (K'thibh יִרְשֵׁב), יִרְצֵה Gen. 8:17 K'ri (K'thibh יִרְצֵה), יִרְצֵה 1 Chron. 12:2.

2. In יִרְשֵׁב Job 24:21 (elsewhere יִרְשֵׁב) and יִרְשֵׁב (once יִרְשֵׁב Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in יִרְשֵׁב Isa. 52:5, יִרְשֵׁב Neh. 11:17, Ps. 28:7, יִרְשֵׁב 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, הִרְשֵׁב, הִרְשֵׁב, and once the vowel Tsere is dropped before a suffix, הִרְשֵׁב Ex. 2:9 for הִרְשֵׁב.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5, and shortens the final vowel, וַיִּשָּׁב, וַיִּתֵּן, וַיִּשָּׁב, but with a pause accent : וַתֵּרֶר Ruth 2:14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: קָצַב *to set, place*, שָׁרַץ *to spread*, יָצַק *to pour*, except מוֹצֵאֵת: 2 Kin. 4:5 K'ri (K'thibh מִיצֵת), בָּרַץ *to burn*, except הוֹצִיאתָה 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *u* followed by Daghesth, רָצַב Ex. 10:24, רָצַב Isa. 14:11, Esth. 4:3, מוֹסֵד Isa. 28:16, מָצַק Job 11:15; and a few of Hholem, הוֹדַע Lev. 4:23, 28, יוֹדָא Prov. 11:25 for יוֹדָה from יָדָה. The construct infinitive: הוֹסֵד Ezr. 3:11, and with the feminine termination הוֹסְדָתָה Ezek. 16:4, הוֹסְדָתָה Gen. 40:20, Ezek. 16:5.

§ 150. 1. In the Kal preterite Yodh is once dropped, יָרַד Judg. 19:11 for יָרִיד. Hhirik occurs with the second radical of יָרַד and יָרַשׁ in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. יָרַשְׁתָּם, יָרַשְׁתָּה, יָרַדְתָּ.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וַיִּבְשֹׁהוּ Nah. 1:4 for וַיִּבְשֶׁהוּ Lam. 3:33, וַיִּהְיֶה Lam. 3:53, וַיִּשְׁלַח 2 Chron. 32:30 K'ri (K'thibh וַיִּשְׁלַח).

3. Three verbs have Vav in the Hithpael, הִתְנַחֵם, הִתְנַחֵם, הִתְנַחֵם; ה is assimilated to the following י and contracted with it in נִתְנַחֵם Ezek. 23:48 for נִתְנַחֵם a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In תִּתְנַחֵם Ex. 2:4 for תִּתְנַחֵם Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. הָלַךְ and הָלָךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. לָלֶכֶת (לָלֶכֶת, with suf. לָלֶכְתָּ) rarely הָלַךְ; fut. יֵלֶכֶת (once with the vowel letter י for *e*, אֵלֶכֶת Mic. 1:8, fem. pl. תֵּלַכְנָה), occasionally in poetry הָלַךְ (3 fem. sing. תֵּלַכְנָה); imper. לֶךְ (with ה, parag. לָלֶכֶת, or without the vowel letter לָלֶכֶת, fem. pl. תֵּלַכְנָה and תֵּלַכְנָה) once הָלַכְוּ Jer. 51:50. Hiphil: הוֹלִיךָ once in the imper. הוֹלִיכִי Ex. 2:9, and once in the participle מְהַלְכִים Zech. 3:7 for מְהַלְכִים, § 94. e.

2. אָסַף *to gather* and יָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of יָסַף, *o* is twice represented by the vowel letter א, וַיֹּאסֶף 1 Sam. 18:29, וַיֹּאסֶף Ex. 5:7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וַיֹּאסֶף 2 Sam. 6:1, תֹּאסֶף Ps. 104:29, אָסַף Mic. 4:6, אָסַף 1 Sam. 15:6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of יָסַף when joined with the negative particle אַל is accented on the penult, אַל-תֹּאסֶף Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אַל-תֹּאסֶף Prov. 30:6.

3. הוֹשִׁבוּהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁבָהֶם from יָשַׁב *to dwell*, though Ewald derives it from שָׁוָה *to return*, as if for הִשְׁבִּיחוּהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הִבְאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הוֹבִישׁ; but Maurer and Knobel read it הִבְאִישׁ and assume a root בָּאָשׁ synonymous with בּוֹשׁ". Alexander in loc.

הוֹמִיךְ Ps. 16:5, see § 90.

AYIN VAV (ע"ו) AND AYIN YODH (ע"י) VERBS.

§ 152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpaël of two, § 161. 1, the Niphal of הָיָה *to be*, and the Hiphil of חָיָה *to live*.

§ 153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמוּ where \bar{a} , which arises from blending \bar{a} with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָת for מָוֹת, בָּשׁ for בָּוֹשׁ, רָב for רָוֵב. For an exceptional formation, see § 158. 1.

Active participle: קָם for קָמוּ, מָת for מָוֹת, בָּשׁ for בָּוֹשׁ, רָב for רָוֵב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal : הָקִים for הִקִּים, יָקִים for יִקְוִים, הוֹקֵם for הִקְוֵם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קִים, יִיב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , יָקִים, יִרִיב, comp. יָסֵב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding α , forms \bar{o} , § 57. 2. (5), קִים ($k\bar{o}m = k\bar{a}um$) for קוֹים; נָקִים for נִקְוִים, the prefix usually taking the simplest of the long vowels \bar{a} ; יָקִים for יִקְוִים.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future \bar{e} (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוִימוֹתָ, הִקְוִימוֹתָ, הִקְוִימֶינָה. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to י, e. g. נִקְוִימוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels \bar{o} and \bar{e} in distinction from the ordinary future, which has the pure vowels \bar{u} and \bar{i} , § 65. 2. δ , thus יָשֵׁב, יִשְׁבֵּ. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְיָשֵׁב, וְיִשְׁבֵּ.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עוֹדֵר, or as י, e. g. קִים.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוֹיִם, Pu. קוֹיִם, Hith. הִתְקוֹיִם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוֹיִם for בְּקוֹיִם; §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. בָּלָל, Pu. בָּלָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קים *to stand or rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by ריב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקֹם	קוּיַם	קוּיַם
3 f.	קָמָה	נָקֹמָה	קוּיַמָה	קוּיַמָה
2 m.	קָמַתָּ	נָקֹמַתָּ	קוּיַמַתָּ	קוּיַמַתָּ
2 f.	קָמַתְּ	נָקֹמַתְּ	קוּיַמַתְּ	קוּיַמַתְּ
1 c.	קָמַתִּי	נָקֹמַתִּי	קוּיַמַתִּי	קוּיַמַתִּי
Plur. 3 c.	קָמוּ	נָקֹמוּ	קוּיַמוּ	קוּיַמוּ
2 m.	קָמַתֶּם	נָקֹמַתֶּם	קוּיַמַתֶּם	קוּיַמַתֶּם
2 f.	קָמַתְּן	נָקֹמַתְּן	קוּיַמַתְּן	קוּיַמַתְּן
1 c.	קָמֵנוּ	נָקֹמֵנוּ	קוּיַמֵנוּ	קוּיַמֵנוּ
INFIN. Absol.	קֹם	הִקֹּם		
Constr.	קֹמֵם	הִקֹּמֵם	קוּיַם	
FUT. 3 m.	יָקֹם	יִקְוֹם	יִקְוִיַם	יִקְוִיַם
3 f.	תִּקְוֹם	תִּקְוֹם	תִּקְוִיַם	תִּקְוִיַם
2 m.	תִּקְוֹם	תִּקְוֹם	תִּקְוִיַם	תִּקְוִיַם
2 f.	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי
1 c.	אֶקֶם	אֶקֶם	אֶקֶיַם	אֶקֶיַם
Plur. 3 m.	יִקְוָמוּ	יִקְוָמוּ	יִקְוָמוּ	יִקְוָמוּ
3 f.	תִּקְוָמֶינָה	תִּקְוָמֶינָה	תִּקְוָמֶינָה	תִּקְוָמֶינָה
2 m.	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְוָמוּ
2 f.	תִּקְוָמֶינָה	תִּקְוָמֶינָה	תִּקְוָמֶינָה	תִּקְוָמֶינָה
1 c.	נִקְוֹם	נִקְוֹם	נִקְוִיַם	נִקְוִיַם
IMPER. 2 m.	קֹם	הִקֹּם	קוּיַם	
2 f.	קוּיַמִּי	הִקְוָמִי	קוּיַמִּי	wanting
Plur. 2 m.	קוּיַמוּ	הִקְוָמוּ	קוּיַמוּ	
2 f.	קָמֶינָה	הִקְוָמֶינָה	קוּיַמֶינָה	
PART. Act.	קָם		מִקְוִיַם	
Pass.	קֹמֵם	נִקְוֵם		מִקְוִיַם

AND AYIN YODH VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הִקָּם	הִתְקוּיִם	רָב
הִקִּימָה	הִקָּמָה	הִתְקוּמָמָה	רָבָה
הִקִּימוֹת	(הִקָּמֹת)	הִתְקוּמָמֹת	רָבַת רִיבוֹת
הִקִּימוֹת	(הִקָּמֹת)	הִתְקוּמָמֹת	רָבַת
הִקִּימוֹתִי	(הִקָּמֹתִי)	הִתְקוּמָמֹתִי	רָבַתִּי רִיבוֹתִי
הִקִּימוּ	הִקָּמוּ	הִתְקוּמָמוּ	רָבוּ רִיבוּ
הִקִּימוּתָם	(הִקָּמֹתָם)	הִתְקוּמָמֹתָם	רָבָתָם
הִקִּימוּתָן	(הִקָּמֹתָן)	הִתְקוּמָמֹתָן	רָבָתָן
הִקִּימוּנִי	(הִקָּמֹנִי)	הִתְקוּמָמֹנִי	רָבָנוּ
הִקָּם		הִתְקוּיִם	רִיב רִיב
הִקָּם		הִתְקוּיִם	רִיב
יִקִּים	יִקָּם	יִתְקוּיִם	יָרִיב
תִּקִּים	תִּקָּם	תִּתְקוּיִם	תָּרִיב
תִּקִּים	תִּקָּם	תִּתְקוּיִם	תָּרִיב
תִּקִּימִי	תִּקָּמִי	תִּתְקוּמִי	תָּרִיבִי
אִקִּים	אִקָּם	אִתְקוּיִם	אָרִיב
יִקִּימוּ	יִקָּמוּ	יִתְקוּמִימוּ	יָרִיבוּ
תִּקִּמָּה	(תִּקָּמָה)	תִּתְקוּמָמָה	תָּרִיבָה
תִּקִּימוּ	תִּקָּמוּ	תִּתְקוּמָמוּ	תָּרִיבוּ
תִּקִּמָּה	(תִּקָּמָה)	תִּתְקוּמָמָה	תָּרִיבָה
נִקִּים	נִקָּם	נִתְקוּיִם	נָרִיב
הִקָּם		הִתְקוּיִם	רִיב
הִקִּימִי	wanting	הִתְקוּמִי	רִיבִי
הִקִּימוּ		הִתְקוּמִימוּ	רִיבוּ
הִקִּימָה		הִתְקוּמָמָה	(רִיבָה)
מִקִּים		מִתְקוּיִם	רָב
מִקָּם		מִתְקוּיִם	רִיב

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *הָיָה*, *נָהַג*; so likewise in the following guttural verbs and forms, *נָוַע* to *expire*, *נָחַרְוָהוּ* Isa. 29:22, *נָצַחְוָהוּ* Isa. 42:11, *אָוֵב* to *be an enemy*, *עוֹלֵן* 1 Sam. 18:9 K'ri (K'thibh *עוֹלֵן*), *עָרִיבָה* Jer. 4:31, which are confined to the Kal species, and in *רָוַח* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּוֹ* Zech. 4:10, *טָח* Isa. 44:18 but *טָח* Lev. 14:42. It has Tsere in *מָת* to *die*, *נָדַר* Isa. 17:11 but *נָדַר* Jer. 50:3, and Hholem in *אָוֵר* to *shine*, *בּוֹשׁ* to *be ashamed*, *טוֹב* to *be good*, § 82. 1. *a*, and in *בָּאוּ* Jer. 27:18, elsewhere *בָּאוּ* Isa. 1:6, Ps. 58:4, elsewhere *זָרוּ*. Hhirik once occurs instead of Pattahh in the second person plural, *פָּשְׁתֶּם* Mal. 3:20. The following participles have Tsere, *לָנִים*, *לָנִי*, *לָמֵץ*, *לָמֵץ*, *לָמֵץ*; the following have Hholem, *בוֹשִׁים*, *בוֹשִׁים*, *קוֹמִים* 2 Kin. 16:7 (comp. *קוֹמִיהֶם* Ex. 32:25 in the Samaritan copy), elsewhere *קָמִים*.

3. The vowel letter *א* is written for *ā*, § 11. 1. *a*, once in the preterite, *קָאם* Hos. 10:11, and occasionally in the participle, *לָאשׁ* Judg. 4:21, *רָאמוֹת* Prov. 24:7, *רָאשׁ* 2 Sam. 12:1, 4, Prov. 10:4, 13:23, *נִשְׁאָרִים* *despising* Ezek. 16:57, 28:24, 26, to be distinguished from *נִשְׁטָרִים* *rowing* Ezek. 27:8, 26. The consonant *א* is once introduced in place of the omitted *ו*, *רָאָמָה* Zech. 14:10 for *רָמָה*; the ancient versions favour the assumption, that *קָאָרִי* Ps. 22:17 is in like manner for *קָרִים* *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *קָאָה* Lev. 18:28, *רָבוּ* Gen. 26:22, *שָׁמוּ* Gen. 40:15, *הָרוּ* Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *וְלָעָו* Obad. ver. 16, *וְסָפִי* Am. 3:15, *וְנָחָה* Isa. 11:2, *וְנָחָה* Isa. 7:19 but *וְנָחָה* *ibid.*, *וְנָחָה* Zech. 5:4, *וְלָנָה* *ibid.*, where the feminine ending is *ה* instead of *ה*; so in the passive participle, *וְנָחָה* Isa. 59:5 for *וְנָחָה*.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בּוֹא*, *בּוֹשׁ* Judg. 3:25, *בּוֹשׁ*, *נָוֵחַ* and *נָוֵחַ* Isa. 7:2, elsewhere *נָוֵחַ*, *נָוֵחַ* Isa. 30:2, which is not from *נָוֵחַ* Josh. 2:16, elsewhere *נָוֵחַ*, and with suf. *רֹמֵם* Ezek. 10:17, *נָוֵחַ* Ps. 71:6, which is not the participle from *נָוֵחַ* (Gesenius), i. e. *my breaking forth*, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, *אָוֵר* Isa. 60:1, *בָּא*, *בּוֹשׁ*,

5. In a few instances *š* is found in the Hophal before Daghesh-forte or Sh'va, הִזְרִיחַ Zech. 5:11, מָחַז Ezek. 41:9, 11 but הוֹלִיחַ Lam. 5:5, and in some editions הָקַם 2 Sam. 23:1; רָטַל Job 41:1, הָמַחוּ 2 Sam. 21:9, though others read הָקַם, רָטַל, הָמַחוּ.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חָיַב *to render liable*, עָוַל *to do wickedly*, עָוַר *to blind*, עָוָה *to pervert*, שָׁוַע *to cry for help*, הִצְטִידְנוּ Josh. 9:12, רָצַטְרוּ Josh. 9:4; so also קָיַם fut. יִקְוֹם and יִקְוֹם, יָעִיר fut. יִעְרִיר, which have quiescent Vav in other species, and רָוַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַכַּל *to sustain*, טָאטְאֲתִיהָ Isa. 14:23, מָטַטְטָלָהּ Isa. 22:17, מוֹצְצִיחַ Hab. 2:7, רָפַצְצִנִי Job 16:12 but רָפַצְץ Jer. 23:29, כָּרַכָּר Num. 24:17 and מָקַרְקָר Isa. 22:5, הִשְׁשִׁיגְרִי Isa. 17:11; יָעִצְרוּ Isa. 15:5 is for יָעִצְרוּ, § 57. 1; יָעִלְעוּ Job 39:3 is perhaps for יָעִלְעוּ from עָוַל, comp. אָסַק Ps. 139:8 for אָסַלְקָ, § 88, though Gesenius conjectures that it is an erroneous reading for לָעִלְעוּ from לוֹעַ. The only Hithpael formed by a like reduplication is הִתְחַלְחַל Esth. 4:4, elsewhere הִתְחַלֵּל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הִתְשׁוּטְטְנָה, הִתְמוֹגְגְנָה, הִקוֹלְלָה, הִצוֹרְרָנָה. Hholem is changed to *š* before the doubled letter in the contracted form, וְרִכּוֹנָנָה Job 31:15 for וְרִכּוֹנְנָנָה, § 61. 3. Fürst explains וְתִמְוֹגְגְנָה Isa. 64:6 as in like manner for וְתִמְוֹגְגְנָה, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בּוֹשְׁשָׁכֶם Am. 5:11 is probably a variant orthography for בּוֹשְׁשָׁכֶם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָעָוָה Eccles. 1:15, מָרְוִחִים Jer. 22:14. Reduplicated biliteral, פָּלַכְלוּ 1 Kin. 20:27. The third radical reduplicated, חוֹלַל *to be born*, כּוֹנְנוּ Ezek. 28:13, Ps. 37:23, חוֹרְמוֹמְנָה Ps. 75:11 and מְרוֹמָם Neh. 9:5, יָרַעַע Isa. 16:10, יָרוּפְפוּ Job 26:11, מְשׁוֹבְבָה Ezek. 38:8.

5. הִפּוּצוֹתֵיכֶם Jer. 25:34 is an anomalous preterite from פוּץ *to scatter*, with ה prefixed and inflected after the analogy of Niphal; some copies have the noun הִפּוּצוֹתֵיכֶם *your dispersions*.

In וְהִטְבַּחְתִּי Ezek. 36:11 for וְהִטְבַּחְתִּי from טוּב, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb יָטַב, e. g. וְהִיטְבַּחְתִּי. On the other hand, in וְהִיטְבַּחְתִּי Ex. 2:9 from יָטַב, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לֵא) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִמְצִיאָה, מִצָּאָה.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מִצָּה, מִצָּה, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מִצָּה for מִצָּה, נִמְצָה for נִמְצָה; so likewise in the Kal future and imperative, where א as a guttural requires *a*, יִמְצָה for יִמְצָה, מִצָּה for מִצָּה. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מִצָּה, מִצָּה.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצָה, הִמְצָה, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצָה, תִּמְצָה.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of לִּי verbs, between which and לִּי verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מִצָּה *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
<i>PRET. 3 m.</i>	מָלַךְ	נִמְלַךְ	מָלַךְ	הִמְלִיךְ	הִתְמַלֵּךְ
3 <i>f.</i>	מָלְכָה	נִמְלְכָה	מָלְכָה	הִמְלִיכָה	הִתְמַלְכָה
2 <i>m.</i>	מָלַכְתָּ	נִמְלַכְתָּ	מָלַכְתָּ	הִמְלַכְתָּ	הִתְמַלַּכְתָּ
2 <i>f.</i>	מָלַכְתְּ	נִמְלַכְתְּ	מָלַכְתְּ	הִמְלַכְתְּ	הִתְמַלַּכְתְּ
1 <i>c.</i>	מָלַכְתִּי	נִמְלַכְתִּי	מָלַכְתִּי	הִמְלַכְתִּי	הִתְמַלַּכְתִּי
<i>Plur. 3 c.</i>	מָלְכוּ	נִמְלְכוּ	מָלְכוּ	הִמְלִיכוּ	הִתְמַלְכוּ
2 <i>m.</i>	מָלַכְתֶּם	נִמְלַכְתֶּם	מָלַכְתֶּם	הִמְלַכְתֶּם	הִתְמַלַּכְתֶּם
2 <i>f.</i>	מָלַכְתֶּן	נִמְלַכְתֶּן	מָלַכְתֶּן	הִמְלַכְתֶּן	הִתְמַלַּכְתֶּן
1 <i>c.</i>	מָלַכְתֶּי	נִמְלַכְתֶּי	מָלַכְתֶּי	הִמְלַכְתֶּי	הִתְמַלַּכְתֶּי
<i>INFIN. Absol.</i>	מִלְכָּה	נִמְלָה	מִלֵּךְ	הִמְלִיךְ	
<i>Constr.</i>	מִלְכָּה	הִתְמַלֵּךְ	מִלֵּךְ	הִמְלִיכָה	הִתְמַלְכָה
<i>FUT. 3 m.</i>	יִמְלֹךְ	יִנְמֹלֵךְ	יִמְלֹךְ	יִהְיֶה מִלְכָּה	יִתְמַלֵּךְ
3 <i>f.</i>	תִּמְלֹכֶיךָ	תִּנְמֹלְכֶיךָ	תִּמְלֹכֶיךָ	תִּהְיֶיךָ מִלְכָּה	תִּתְמַלְכֶיךָ
2 <i>m.</i>	תִּמְלֹכֶיךָ	תִּנְמֹלְכֶיךָ	תִּמְלֹכֶיךָ	תִּהְיֶיךָ מִלְכָּה	תִּתְמַלְכֶיךָ
2 <i>f.</i>	תִּמְלֹכֶיךָ	תִּנְמֹלְכֶיךָ	תִּמְלֹכֶיךָ	תִּהְיֶיךָ מִלְכָּה	תִּתְמַלְכֶיךָ
1 <i>c.</i>	אֶמְלֹךְ	אֶנְמֹלֵךְ	אֶמְלֹךְ	אֶהְיֶה מִלְכָּה	אֶתְמַלֵּךְ
<i>Plur. 3 m.</i>	יִמְלְכוּ	יִנְמֹלְכוּ	יִמְלְכוּ	יִהְיֶיךָ מִלְכָּה	יִתְמַלְכוּ
3 <i>f.</i>	תִּמְלֹכֶיךָ	תִּנְמֹלְכֶיךָ	תִּמְלֹכֶיךָ	תִּהְיֶיךָ מִלְכָּה	תִּתְמַלְכֶיךָ
2 <i>m.</i>	תִּמְלֹכֶיךָ	תִּנְמֹלְכֶיךָ	תִּמְלֹכֶיךָ	תִּהְיֶיךָ מִלְכָּה	תִּתְמַלְכֶיךָ
2 <i>f.</i>	תִּמְלֹכֶיךָ	תִּנְמֹלְכֶיךָ	תִּמְלֹכֶיךָ	תִּהְיֶיךָ מִלְכָּה	תִּתְמַלְכֶיךָ
1 <i>c.</i>	נִמְלֹךְ	נִנְמֹלֵךְ	נִמְלֹךְ	נִהְיֶה מִלְכָּה	נִתְמַלֵּךְ
<i>IMPER. 2 m.</i>	מִלֵּךְ	הִתְמַלֵּךְ	מִלֵּךְ	הִמְלִיךְ	הִתְמַלֵּךְ
2 <i>f.</i>	מִלֵּכִי	הִתְמַלְכִי	מִלֵּכִי	הִמְלִיכִי	הִתְמַלְכִי
<i>Plur. 2 m.</i>	מִלֵּכֶיךָ	הִתְמַלְכֶיךָ	מִלֵּכֶיךָ	הִמְלִיכֶיךָ	הִתְמַלְכֶיךָ
2 <i>f.</i>	מִלֵּכֶיךָ	הִתְמַלְכֶיךָ	מִלֵּכֶיךָ	הִמְלִיכֶיךָ	הִתְמַלְכֶיךָ
<i>PART. Act.</i>	מִלְכָּה		מִמְלֵךְ	מִמְלִיךָ	מִתְמַלֵּךְ
<i>Pass.</i>	מִלְכָּה	נִמְלָה			

REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *רָאָה*, *רָאָה*, *רָאָה*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *רָאָה* Job 1:21 for *רָאָה*, *רָאָה* Num. 11:11, *רָאָה* Judg. 4:19, *רָאָה* Job 32:18, *רָאָה* 1 Sam. 25:8 for *רָאָה*: fut. *רָאָה* and *רָאָה*; *רָאָה* Deut. 28:57 part. fem. sing. for *רָאָה*; *רָאָה* Job 41:17 for *רָאָה* const. inf. with prep. and suf. from *רָאָה*. Niph. pret. *רָאָה* Josh. 2:16, *רָאָה* Lev. 11:43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *רָאָה* Gen. 20:6 for *רָאָה*, *רָאָה* 1 Kin. 12:12 for *רָאָה*, *רָאָה* 2 Kin. 13:6, *רָאָה* Jer. 32:35, *רָאָה* Ps. 141:5, *רָאָה* Ps. 55:16, *רָאָה* 1 Kin. 21:29, Mic. 1:15, *רָאָה* 2 Sam. 5:2, and in three other passages; *רָאָה* Ruth 3:15 is Hiph. imper. fem. for *רָאָה*, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), *רָאָה* Ps. 139:20 for *רָאָה*, *רָאָה* Jer. 10:5 for *רָאָה*, *רָאָה* imp. for *רָאָה*, *רָאָה* Eccles. 10:5 Kal part. fem. for *רָאָה*, *רָאָה* 1 Sam. 14:33 for *רָאָה*, *רָאָה* Neh. 6:8 Kal part. with suf. for *רָאָה*, *רָאָה* Ezek. 47:8 for *רָאָה*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *רָאָה* Ex. 2:20 Kal imp. for *רָאָה* and *רָאָה* Cant. 3:11 for *רָאָה* from *רָאָה*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *רָאָה*, receiving (־) before *ה*, *כ*, and *ן*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, *רָאָה*, *רָאָה*, *רָאָה* Pi. inf. *רָאָה*, *רָאָה* Kal inf. for *רָאָה*, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *רָאָה*, *רָאָה* Ps. 41:5, *רָאָה* 1 Sam. 28:15, but *רָאָה* Isa. 56:12. Tsere is rejected *רָאָה* Neh. 2:13, 2 Chron. 1:10, or retained only in pause: *רָאָה* Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, *רָאָה* Ps. 60:4 for *רָאָה*, *רָאָה* Jer. 19:11 for *רָאָה*, *רָאָה* Ps. 4:7 for *רָאָה*, § 3. 1. *a*, *רָאָה* Jer. 49:10 for *רָאָה*, *רָאָה* 1 Kin. 22:25, 2 Kin. 7:12 for *רָאָה*, *רָאָה* Job 8:21 for *רָאָה*.

2. Sometimes *א* remains, but the vowels are those of *לָה* forms, *רָאָה* Ps. 119:101 for *רָאָה*, *רָאָה* Eccl. 8:12, 9:18, Isa. 65:20 for *רָאָה*, *רָאָה* 1 Sam. 22:2, Isa. 24:2, *רָאָה* Eccl. 7:26, *רָאָה* 1 Kin. 9:11, Am. 4:2 Pi. pret. for *רָאָה*, *רָאָה* Ps. 143:3 for *רָאָה*, *רָאָה* Jer. 51:34 for *רָאָה*, *רָאָה* 2 Kin. 2:21 for *רָאָה*, *רָאָה* Jer. 51:9 for *רָאָה*, *רָאָה* Job 39:24 for *רָאָה*, *רָאָה* Deut. 28:59 Hiph. pret. for *רָאָה*, *רָאָה* Ps. 135:7 Hiph. part. const. for *רָאָה* from *רָאָה*; to which may be added *רָאָה* Ezek. 23:49, *רָאָה* Jer. 50:20, with *י* inserted as in *לָה* verbs.

§168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the

Kal passive participle, e. g. גָּלִי ; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה , § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הָ .

In the futures and participles it stands for *ě*, and is pointed הֵ .

In the imperatives it stands for *ē*, and is pointed הֵה .

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ , in the Hiphil and Hophal הֵה , in the Niphal and Piel הִי or הֵה . There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹה .

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹה , occurring in all the species, is best explained by assuming ו to be radical (comp. $\text{הָאֹהַ$ Ezek. 28: 17 as an alternate of $\text{הָאֹהַ$) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַחְתִּי Job 3: 25, the reduplicated forms of three verbs, נָאֲחָה , מָטַחְתִּי , הִשְׁתַּחֲוִה , and the peculiar form, אַרְבָּעָה Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, גָּלִי for גָּלִי . As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in י , will again form *e*. In the future this becomes *ě* (ֵ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י , particu-

larly in prolonged or pausal forms, חֲסִיָּה, חֲסִי, יַחֲסִיּוֹן; it is, however, commonly rejected and its vowel given to the antecedent consonant, גָּלִי for גְּלִי, תִּגְלִי for תְּגִלִּי; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic הַ, § 86. b, גָּלְתָּ for גְּלִיתָ, to which is further appended the softened ending הַ, thus גָּלְתָּהּ, in pause גָּלְתָּהּ.

a. The הַ of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as יְשׁוּעָה, צוֹלָה, אִרְמָה, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the הַ as hardened from ה, גָּלְתָּהּ for גְּלִיתָהּ, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for הַ, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, גָּלִי, תִּגְלִי, מְגַלִּי.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלְתָּ from גָּלָה, יִגְלֶה from יִגְלֶה, תִּגְלֶה from תִּגְלֶה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתָּהּ, and in pause גָּלְתָּהּ.

§ 170. The Lamedh He verbs will be represented by גָּלָה *to uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	פָּלָה	נִפְלָה	פָּלָה
3 f.	פָּלְתָה	נִפְלְתָה	פָּלְתָה
2 m.	פָּלִיתָ	נִפְלִיתָ	פָּלִיתָ
2 f.	פָּלִיתְּ	נִפְלִיתְּ	פָּלִיתְּ
1 c.	פָּלִיתִי	נִפְלִיתִי	פָּלִיתִי
Plur. 3 c.	פָּלוּ	נִפְלוּ	פָּלוּ
2 m.	פָּלִיָּהֶם	נִפְלִיָּהֶם	פָּלִיָּהֶם
2 f.	פָּלִיָּהֶן	נִפְלִיָּהֶן	פָּלִיָּהֶן
1 c.	פָּלִינוּ	נִפְלִינוּ	פָּלִינוּ
INFIN. Absol.	פָּלַח	נִפְלַח	פָּלַח
Constr.	פָּלוֹת	הִפְלוֹת	פָּלוֹת
FUT. 3 m.	יִפְלֶה	יִפְלֶה	יִפְלֶה
3 f.	תִּפְלֶה	תִּפְלֶה	תִּפְלֶה
2 m.	תִּפְלֶה	תִּפְלֶה	תִּפְלֶה
2 f.	תִּפְלִי	תִּפְלִי	תִּפְלִי
1 c.	אִפְלֶה	אִפְלֶה	אִפְלֶה
Plur. 3 m.	יִפְלוּ	יִפְלוּ	יִפְלוּ
3 f.	תִּפְלִינָה	תִּפְלִינָה	תִּפְלִינָה
2 m.	תִּפְלוּ	תִּפְלוּ	תִּפְלוּ
2 f.	תִּפְלִינָה	תִּפְלִינָה	תִּפְלִינָה
1 c.	נִפְלֶה	נִפְלֶה	נִפְלֶה
IMPER. 2 m.	פָּלֵה	הִפְלֵה	פָּלֵה
2 f.	פָּלִי	הִפְלִי	פָּלִי
Plur. 2 m.	פָּלוּ	הִפְלוּ	פָּלוּ
2 f.	פָּלִינָה	הִפְלִינָה	פָּלִינָה
PART. Act.	פָּלֶה		מִפְלֶה
Pass.	פָּלוּי	נִפְלֶה	

THE VERBS.

[illegible]

§174. 1. Piel: Two verbs, נָצָה *to be becoming* and טָהָה *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נָצָה Ps. 93:5, נָצָה Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. מְטַהֲרִי Gen. 21:16. There are three examples of Hholem inserted after the first radical, §92. *b*, שׁוֹטְרִי Isa. 10:13 from שָׁטָה, the ש being an orthographic equivalent for ס, §3. 1. *a*, and in the infinitive, הִטּוֹ, הִטּוֹ Isa. 59:13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גָּלִיתִי and גָּלִיתִי, קָוִיתִי, קָוִיתִי, once קָוִיתִי, בָּלִיתִי and בָּלִיתִי, בָּלִיתִים, בָּלִיתִי.

3. Infinitive absolute: קָוָה and קָוָה, כָּוָה, נָכָה, עָנָה, הִטּוֹ. The construct always ends in וָה with the exception of כָּוָה also כָּוָה, and הִטּוֹ Hos. 6:9.

4. Future: in אֶרְוֶה Isa. 16:9 from רָוָה, the second radical is doubled as ר, §153. 1, and the third appears as ו, §56. 3. *a*; אֶכְלֶה Ex. 33:3 is for אֶכְלֶה, §63. 1. *b*. With Vav conversive: וְרָגַל, וְרָגַל, וְרָגַל, וְרָגַל, so in the first person singular, וָאֶכְלֶה, וָאֶכְלֶה; once Pattahh is lengthened to Kamets, וְרָגַל 1 Sam. 21:14; so in pause, וְרָגַל Prov. 25:9.

5. The imperative has Seghol in a single instance, רָבֵה Judg. 9:29 and sometimes drops its final vowel גַל, חַל, מֵן, נֵס, צו and צִוָה.

6. Pual infinitive construct with suffix: עֲנֹהוּ Ps. 132:1.

§175. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הִגְלָה and הִגְלָה, הִפְלָה, הִפְלָה, הִרְאָה, הִרְאָה. Yodh may quiesce in Hhirik or Tsere, הִגְלִיתִי, הִגְלִיתִי, הִפְלִיתִי, הִפְלִיתִי. Yodh once remains as a quiescent in the 3 masc. sing., הִחְלִי Isa. 53:10, and once in the 3 masc. plur., הִמְסִי Josh. 14:8 for הִמְסִי, §62. 2.

2. The infinitive absolute has Kamets in הִרְבָה by way of distinction from הִרְבָה and הִרְבָה Jer. 42:2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הִקְצוֹת Lev. 14:43; לְהַשְׂאוֹת 2 Kin. 19:25 K'thibh is for לְהַשְׂאוֹת.

3. The future, when apocopated or preceded by Vav conversive, sometimes simply rejects its final vowel, וְנִשְׁקַן, וְנִשְׁקַן, וְנִשְׁקַן, וְנִשְׁקַן from וְנִשְׁקַן, וְנִשְׁקַן from וְנִשְׁקַן, וְנִשְׁקַן from וְנִשְׁקַן; commonly, however, Seghol is inserted between the concurring consonants, וְנִשְׁקַן from וְנִשְׁקַן, §111. 2. *a*, וְנִשְׁקַן, וְנִשְׁקַן, וְנִשְׁקַן, וְנִשְׁקַן, or Pattahh if one of the consonants is a guttural, וְנִשְׁקַן, וְנִשְׁקַן, וְנִשְׁקַן. Occasionally the final vowel remains, וְנִשְׁקַן 1 Kin. 16:17, 18:42, וְנִשְׁקַן Ezek. 23:19; once the radical י appears quiescing in Hhirik, הִמְחִי (2 masc. apoc. for הִמְחִי) Jer. 18:23. The retention or rejection of the vowel is optional in the first person singular, וָאֶשְׁקַח, וָאֶשְׁקַח, וָאֶשְׁקַח and וָאֶשְׁקַח from נָשָה, וָאֶשְׁקַח from נָשָה.

4. The imperative is sometimes abbreviated, *הִרְבֵּה* and *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה* for *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה* (accent on the ultimate) Ps. 39:14 is for *הִרְבֵּה*, the same word Isa. 6:9 is from *הִרְבֵּה*, § 140. 5.

5. Hophal infinitive absolute: *הִפְלִיחַ* Lev. 19:20.

§ 176. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *וּשְׁתַּחֲוֶה* *to worship*, fut. *וְשָׁחָה*, with Vav conv. *וּשְׁתַּחֲוֶה* for *וּשְׁתַּחֲוֶה*, § 61. 2, plur. *וּשְׁתַּחֲוִי*, infin. *הִשְׁתַּחֲוֶה*, and once with suf. *הִשְׁתַּחֲוֶה* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוִיחַ* Ezek. 8:16, see § 90, page 120.

2. In the preterite *י* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִשְׁתַּחֲוִיתִי*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*.

3. The future apocopated and with Vav conversive: *וְהָיָה*, *וְהָיָה*, or with Kamets in the accented syllable, *וְהָיָה*, so always in pause, *וְהָיָה* Gen. 24:65.

4. The shortened imperative: *הִתְחַלֵּץ*, *הִתְחַלֵּץ*.

§ 177. 1. *הָיָה* *to be*, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *לְהָיוֹת*, *בְּהָיוֹת*, though without a prefix it is *הָיוֹת*, once *הָיָה* Ezek. 21:15. The apocopated future *יִהְיֶה* (in pause *יִהְיֶה*) and with Vav conversive *וְיִהְיֶה*, is for *יִהְיֶה*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יִהְיֶה* Eccl. 11:3, where the second radical appears as *י*, which it sometimes does in the imperative, *הָיָה* and *הָיָה* Gen. 27:29 or *הָיָה* Job 37:6, and in the participle *הָיָה* Neh. 6:6, Eccl. 2:22, fem. *הָיָה* Ex. 9:3.

2. *חָיָה* *to live*. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יִחְיֶה*, with Vav conversive *וְיִחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. *חָי*, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: *חָיָה* Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forfe omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָאָה* Ezek. 43:27, *אָחָה* Isa. 21:12, *נָשָׂא* Jer. 23:39, *רָזָא* 2 Chron. 26:15, *הָבָא* Prov. 1:10 from *אָבָה*, *נָחָא* Deut. 33:21 from *אָחָה*, *נָשָׂא* 2 Chron. 16:12, *רָשָׂא* Lam. 4:1, *שָׂא* 2 Kin. 25:29, *רָשָׂא* Eccl. 8:1, *תָּלָאָה* 2 Sam. 21:12 K'ri for *תָּלָאָה*, Hos. 11:7, Deut. 28:66 for *תָּלָאָה*, § 56. 4, *נָחָא* 2 Sam. 11:24 from *נָחָה*; the vowels are those of Lamedh Aleph verbs in *אָחָה* Jer. 3:22 for *אָחָה*, 1 Kin. 17:14 for *תָּכָה*, Dan. 10:14 for *תָּכָה*; and the full Lamedh Aleph form is adopted in *נָפְרָה* Hos. 13:15 for *נָפְרָה*.

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"א and ל"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ר and ל"ה the ר is invariably treated as a perfect consonant, and the ל"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל"א verb may appear with a ל"ה form, or an ע"ר verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, שָׁטַח means *to shut up* or *restrain*, and שָׁטַח means *to be finished*: yet a few שָׁטַח forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from שָׁטַח, but assimilated in inflection to the שָׁטַח paradigm. On the other hand, קָרָא means *to call*, and קָרָא means *to meet*; but so many קָרָא forms are found with this latter signification that it seems necessary to assume a second root קָרָא having that

meaning. The verb *to run* is ordinarily רוץ; but רצוה Ezek. 1: 14 is too remote from an רו form to be referred to that root; hence it is traced to another verb רצא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from נטב; גר Kal pret. *to fear*, the fut. and imper. from גור; רק Kal pret. and inf. *to spit*, fut. from רקק; נפץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פוצ; נקט Kal pret. *to be alienated*, fut. from נקט; טהה K. pret. *to be a prince*, fut. from טהה; רבב Kal pret. and inf. *to be many*, fut. from רבה which is used throughout the species; רחם Kal fut. *to be hot*, pret. and inf. from רחם, which is also used in the future; רצץ *to counsel*, borrows its Kal imper. from רוצ; רקץ Kal fut. *to awake*, pret. from the Hiphil of רוצ, which is also used in inf. imper. and fut.; נצב *to place*, the reflexive is expressed by התנצב from נצב; שתה *to drink*, the causative is השקה from שתה; רבש from הוריש is used as the causative of בוש *to be ashamed*, as well as הוריש; הלך *to go*, derives many of its forms from הלך; רהב *to give*, is only used in the Kal imperative, it is supplemented by נתן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פריש *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. יברסמנה *he*

shall waste it, Ps. 80:14. Pual pret. רִטַּשׁ *it freshened*, Job 33:25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִטַּשׁ; part. מִתְסַפֵּס *scaled off or resembling scales*, Ex. 16:14, מְכַרְבֵּל *clothed*, 1 Chron. 15:27. Hiphil pret. הִאֲזִיחוּ *they stank*, Isa. 19:6 for הִאֲזִיחוּ as נִצְמְדוּ for נִצְמְדוּ, derived from אֲזַח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָנַח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁמְאַלְכָה *I will turn to the left*, Gen. 13:9; הִשְׁמְאַלְנוּ Isa. 30:21, part. מְשַׁמְאַלִּים 1 Chron. 12:2 from שְׂמָאל *the left hand*, elsewhere reduced to a triliteral by the rejection of א, לְהִשְׁמִיל 2 Sam. 14:19, הִשְׁמִילִי Ezek. 21:21. To these may be added the form, which occurs several times in the K'thibh מִהַצְרִים 1 Chron. 15:24, etc., and מִהַצְרִים 2 Chron. 5:12, for which the K'ri substitutes מִהַצְרִים or מִהַצְרִים. As it is a denominative from הִצְצָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מִהַצְצָרִים; the other, if a genuine reading, is probably to be read מִהַצְרָרִים.

NOUNS.

THEIR FORMATION.

§181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of 'nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטוי, or to the first, קטל,

קָטַל, קִטַּל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קִטַּל, קִטַּל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *ĩ*, *õ*, and *ũ* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, מִצֵּט *a little* prop. *paucity*, הֶבֶשׁ *honey*, גִּבֹּר *man*; *ā*, אֶזְל *strength*, בִּרְהַב *writing*, שְׁאֵר *residue*; *ẽ*, שֵׁכָם *shoulder*, סִיָּה *bush*; *ē*, רִלֵּל *howling*, כָּאֵב *grief*, זָאֵב *a wolf*; especially *z̄*, *õ*, and *ũ*, which occur with greater frequency than any others. When the first radical receives the vowel, *z̄* and *ũ* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol גֵּרָא *a valley*, שְׁוֵא *vanity*, חַטָּא *sin*, גִּרְהַב *spikenard*, קִשְׁט *truth*. Kamets is only found before Vav, § 63. 2. *a*, מְוִר, and in pause, § 65, אֶבֶן, גֶּרֶם.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ẽ*, § 60. 1. *a* (5), but occasionally *ā*, אֶצְבַּע *finger* for צֶבַע, אֶשְׁתֵּב *lattice*, אֶבְגֵּט *belt*, אֶזְרוֹעַ and אֶזְרוֹעַ *arm*, אֶתְמוֹל and אֶתְמוֹל *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶלִּיל *emptiness*, שְׁכֹוֹל *bereavement*, עֶזְרוֹ *strength*, אֶרְק *righteousness*, עֶזֶר *help*, גֶּדְל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, גִּבֹּר *lord* from גִּבֹּר *to be mighty*, אֶלּוּשׁ *man* from אֶלּוּשׁ *to be sick*, גְּבִיל *boundary*, נֶסֶף *libation* prop. *pouring out*, עֶמֶק *valley* prop. *depth*, חֶמֶץ *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. גֶּבֶר and גִּבֹּר *man*, לֶבֶט

and נִטָּע *plant*, פָּלֶא and פְּלִיא *prison*, בָּהֶן and בְּהֶן *thumb*, לָנָה and לְנָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטַלָּה, § 87, קָטַלְי and קָטַלְלָם. (4.) The fact that Segholates may arise alike from קָטַל and קָטַלָּה, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. עֶבֶד *servant*, Aram. עֲבִד, Arab.

عَبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

פֶּ"א roots. Aleph, as a first radical, sometimes receives a long vowel (ֶ) instead of Sh'va (ְ), § 60. 3. c, אֱמֻנָה *fidelity* for אַמֻּנָה, אֲזֹרָה *girdle* for אַזֻּרָה.

ע" Guttural and ל" Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, יִטְמֵעַ *confidence*, יִשְׁמַע *hearing*, גִּבְהָ *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh נַעַר *young man*, נָעַר *youth*, פֶּחַד *fear* but אֶהָל *tent*, לֶחֶם *bread*.

פֶּ" and פֶּ" roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, יִבְוֹל *produce* for יְבֹול, רִבּוּי *familiarity* for רִבּוּי, נִשְׂיָא *elevation* for נִשְׂיָא, נִחְיָא *lamentation* for נִחְיָא, particularly in feminines and secondary derivatives; thus, חֲמָה, עֲרָה, עֲצָה, drop an initial Yodh, and קִבְּהָ an initial Nun. Nun may also experience assimilation when it is a second radical, אֶנָּה *anger* for אֲנָה, כּוּס *cup* for כָּנָס.

ע" and ע" roots. In Segholates ו is preceded by Kamets עֲוֹל (according to Kimchi עֲוֹל in Ezek. 28:18) *wickedness*, מִדְּבָרָה *midst*, unless the last radical is a guttural, רֵחַ *space*; ו is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עֵינַי *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בְּרָנְדָה *brand* for בְּרָנְדָה, אֶיְלָד *island* for אֶיְלָד, רִיזָה *watering* for רִיזָה, § 53. 3.

ל" roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סִנְהָ *bush*, בִּכְהָ *weeping*, חֲהָנָה *thought*. When ו appears as the radical, it prefers the form בִּכְהָ *weeping*, פֶּרֶי *fruit*, כֶּלִי *vessel*; ו retains its consonantal character in סִתְוָה *winter*, שְׁקָוָה *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form o, § 62. 1, דִּיזָה (for d'yāu) *ink*, אֶנְלוֹפָה *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שְׁחָוָה *swimming* for שְׁחָוָה, בְּהָוָה *emptiness*; the lexicon of Gesenius contains the forms מְגָרָה *garment*, קֶצֶוָה *end*, שְׁקָוָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מְגָרָה, קֶצֶוָה, שְׁקָוָה.

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cial syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטיל, קטול, קטול.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קטן *herbs* prop. *green*, קטן *strong drink* prop. *intoxicating*, קטן *leopard* prop. *spotted*, קטן and קטן *turban* prop. *wound around*, קטן *glory*, *that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in עו verbs they have superseded the regular formation, § 153. 1, קטן for קטן. Kal passive participles are verbals with \bar{u} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, קטן *Abib*, *the time of ears of corn*, קטן *ingathering* prop. *the being gathered*, קטן *vintage*, קטן *pruning-time*, קטן *ploughing-time*, קטן *harvest*, Comp. § 201. 1. b.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones. קטן *great*, קטן *growing great*; קטן *strong*, קטן *becoming strong*; קטן *near*, קטן *approaching*; קטן *remote*, קטן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קטן *long*, קטן *round*, קטן *deep*, קטן *high*; קטן *red*, קטן *spotted*, קטן *speckled*, קטן *green*, קטן *striped*, קטן *white*, קטן *bay*, קטן *black*; קטן *sweet*, קטן *pure*, קטן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קטן *thirsty*, קטן *hungry*, קטן *sated*, קטן *weary*, קטן *grieving*, קטן *desiring*, קטן *fearing*, קטן *exulting*.

c. The active signification asserted for the form קטן in a few instances cannot be certainly established; קטן or קטן *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קטן Jer. 6:27 may as well be rendered *I have set thee to try as for a trier* (of metals); קטן Isa. 1:17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קטן Jer. 22:3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with \bar{i} , in which the radical \bar{i} quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant א, § 16. 1, *pure*;

or with *a* which combines with it to form *ě*, שָׂדֵה, שָׂרֵי, שָׂה, and שָׂדֵה *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרָק *mark* for מָרָה, עֵץ *tree* for עֵצָה, בֵּן *son* for בֵּנָה, פֶּה *mouth* for פֶּהָה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, עָנָו *meek*, or *ě*, שָׁנָו *secure*.

3. The main vowel in the penult.

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוֹטֵל, קִטֵּל, קִטֵּל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוֹתֶם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׁוֹעֵל *fox* prop. *digger*, בִּרְמָה *hammer* prop. *pounder*, הַיֵּלֶל *morning-star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חוֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, כּוֹבֵשׁ *fuller*, כּוֹהֵן *priest*, כּוֹנֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹכֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹקֵחַ *dealer in unguents*, רֹקֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹעֵר *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עוֹבֵב and עוֹבֵב *pipe*, גּוֹמֵץ *pit*.

c. ע" roots. The contraction of ע" and the quiescence of ע" roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ע" roots are כֹּב, כֹּב, כֹּב, כֹּב, §183. b. Of these כֹּב = כֹּבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, כֹּר *purity*, רֹב *multitude*, חֹם *integrity*, עֹל *yoke*; and כֹּב = כֹּבֵב to the first species of dissyllables, embracing adjectives and concrete nouns, כֹּמ *perfect*, חֹג *feast*; while כֹּב and כֹּב may arise indifferently from either, מֹק *rottenness* is an abstract noun for מֹקֵק, but רֹה *tender* is an adjective for רֹהֵה, Kamets being compressed to Pattahh before the doubled letter, comp. §135. 3; לֵב *heart* is the dissyllable לֵבֵב, but חֵן *favour* for the monosyllable חֵן.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, קָם, רָב; קָם, רָב; קָם, רָב. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רָב *strife*, טֹב *goodness*; the first pair

to the first species of dissyllables, *לָשׁ* poor, *לָד* proud, *אֵל* God prop. the mighty one; and the second pair may belong to either, *לָרֵשׁ* = *רָרֵשׁ* poverty, *לָרֵק* = *רָרֵק* empty, *אֵזֶן* = *אָזֶן* strength, *טוֹב* = *טָוֹב* good.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ĭ* or *ă* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, *חַלְשׁ* very weak, *פֶּקֶחַ* seeing prop. (having eyes) wide open, *צַדִּיק* righteous, *גִּבּוֹר* mighty man, *חֲלוּץ* full of grace, *רַחוּם* merciful.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, *אֶבֶר* husbandman, *דִּיג* fisherman, *דִּין* judge, *חֹרֵשׁ* (= *חֹרֵשׁ*) workman, *טָבַח* cook, *מַלְּחָה* seaman (from *מַלַּח* salt), *סָבֵל* bearer of burdens, *צַיֵּד* hunter, *קַשָּׁת* bowman, *גָּנֹב* thief, not a mere equivalent to *גֹּנֵב* one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form *קִטְל* is applied to deformities and defects, physical or moral, *אֵלֶם* dumb, *גִּבּוֹן* hump-backed, *חֵרֵשׁ* (= *חֵרֵשׁ*) deaf, *עִוֵּר* blind, *פֶּסֶחַ* lame, *קָרֵחַ* bald, *עֲקֹשׁ* perverse.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, *קִמְזוּשׁ* and *קִמְזוּשׁ* nettle prop. badly pricking, *קִיטּוֹר* smoke, *שִׁיחֹר* the Nile prop. very black, *צִינּוֹק* prison, *בִּירְדוֹר* spark, *בִּירְדוֹר* battle, *נִרְצוֹץ* spark.

d. The following double the third radical in place of the second, *פֶּרְחָה* brood, *רִגְלוֹן* green, *שָׁאֵן* quiet, *נֶאֱחָה* comely from *נָאָה*, the last radical appearing as ו, § 169, *אֵמֶלֶל* feeble, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ע"ע and more rarely ע"ו roots reduplicate the biliteral formed by their contraction, *גִּלְגָּל* and *גִּלְגָּל* wheel prop. roller, *חֲתָחָה* frightful, *גִּרְזוֹר* girt, *קֶדְקֶד* crown of the head prop. dividing (the hair); so fem. *חֲלָחָה* severe pain, *טָלְטָלָה* casting down, *גִּלְגָּלָה* skull, and plur. *סִלְסִלוֹת* baskets, *טוֹרְטוֹר* turning

upside down from עָנָה = עָנָה, לוּלְאוֹת (sing. לוּלֵא) *loops* and לוּלִים (sing. probably לוּלֵה = לוּלֵי) *winding stairs* from לוּלֵה = לוּלֵי; a root לוּל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצֹל (const. צִלְצֹל) *cymbal* prop. *tinkling*, עָרָר and עָרָר *stark naked, totally destitute*, קִלְקֹל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1. כּוֹכַב *star* for כּוֹכֵב, טוֹטְפוֹת *bands worn on the forehead* for טוֹטְפוֹת, קִלְקֹלִיּוֹן (with the ending וֹן added) *ignominy* for קִלְקֹלִיּוֹן, טַבְטִיבָה *Babylon* for טַבְטִיבָה, or its assimilation to the succeeding consonant, כְּרִיכָה *something circular, a circuit* for כְּרִיכָה. The second member of the reduplication suffers contraction or change in שְׁרִשְׁתָּה *chain* for שְׁרִשְׁתָּה and קִרְעָה *floor* for קִרְעָה.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֲפָק *folding the hands*, שְׁלִים *retribution*, שְׁקִיץ *abomination*, and in the plural שְׁלִימים *atonement*, פְּקִידִים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil הִתְחַוָּה *melting* from חָוָה, הִתְחַלָּה *cessation* from the חָל root, Niphal נִתְחַוָּה *wrestlings*: נִתְחַוָּה when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. ע"ע roots reduplicate the biliteral to which they are contracted, חֲרָחַר *inflammation*, שְׂשִׁשִּׁים *delight*.

c. A few roots, which are either ע" or ע" guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נִצְצוֹן *thorn-hedge*, פָּארוֹר (= פָּארוֹר) *ruddy glow*, תְּמִירִים *upright columns* designed for way-marks, שְׁעִירוֹהָ *horror*, נִאֲפוֹתִים *adulteries*, גִּבְעָנִים *ridges*, also with *ō* or *ē* in the last syllable, נִיחָה *acquiescence*, נִהָלָה *pasture*, שִׁיבֹרֵי *shower*, בְּמִירָה *obscuration*, שְׁפִירָה (K'thibh שְׁפִירָה) *tapestry*, חֲכִלִּי *whence* חֲכִלִּי *dark*. The concurrence of consonants is relieved in שְׂנַיִל (in some editions) *snail* by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פְּקִידוֹת *complete opening*, יְפִהּפִּיָּה *very beautiful*, or more particularly repetition, חֲכִלִּי *twisted* prop. *turning again and again*, חֲכִלִּי *slippery*, עֲקִלִּי *crooked*, פְּתִלִּי *perverse*, אֲסִסָּה *mixed multitude* prop. *gathered here and there*, חֲבִרְבִּירוֹת *spots or stripes*, חֲפִרְפִּירוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַרְמִיָּם *reddish*, יִרְקָק *greenish*, שְׁחָרָחַר *blackish*.

a. The first of two concurring consonants is softened to a vowel in חֲצֹצְרָה *trumpet* for חֲצֹרְרָה, and probably עֲזֹזָל Lev. 16 : 8 for עֲזֹזָל.

b. פ"י roots drop their initial radical, הַבְּהִיָּים *gifts* from הָהָב, רִצְאָם *offspring, issue* from רָצָא.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲכֹז *utterly deceitful*, אֲכֹזֵר *violent*, אֲיָרֵן (= אֲיָרֵן) *perennial*, אֲזֹנָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשִׁמֹּךְ *exceedingly gross or thick* (applied to darkness, Isa. 59 : 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהִירָה *declaration*.

a. This form corresponds with أَفْتَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִרְבֵּל (= אֲרִבֵּל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְתָּה Ezek. 24 : 26 *causing to hear* used for the Hiph. infin., § 128, הִצֵּלָה *deliverance* from נָצַל, הִנָּחָה *grant of rest* (= הִנָּחָה) from נָחָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מְסִיב, תְּבִלָּל, תִּשְׁשֹׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before \bar{e} , \bar{i} , and \bar{u} , and Hhirik before \bar{a} and \bar{o} , unless the first radical is a guttural or an assimilated Nun, when Pattahh is again preferred, מִאֲכָל *food*, מִטָּע *planting*, מִשּׁוֹר *saw*, הַחֲמִס *a species of bird*, רֵהֶלֶם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by \bar{a} , § 63. 1. *b.* מְחֻקָּר *depth*, מְרֻכָּב *chariot*, מְלֻקָּחִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזֻבָּח, מְסֻפֵּן, מְסֻפֵּר, מְלֻקוֹשׁ, מְשֻׁקוֹה. A few words have \bar{a} in the ultimate, מְחַלֵּל *harp*, מְחַנֵּק *strangling*. The insertion of Daghesth-forte separative in the first radical is exceptional, מְקַדֵּשׁ Ex. 15: 17, מְמַרְרִים Job 9: 18, מְמַגְרֹחַ Joel 1: 17.

b. פִּי roots. The first radical appears as י resting in Hhirik or Tsere, מִישׁוֹר and מִישָׁר *rectitude*, הַיֵּדֵשׁ *new wine*, הַיָּמִן *south*, or as ו resting in Hholem or Shurek, מוֹעֵד *appointed time*, מוֹסֵר *correction*, הַיָּשׁוּב *sojourner*, הַיָּגוֹן *sorrow*. In a few instances it is rejected, הַיָּלֵל *world*, or assimilated to the following radical, מִצָּע *bed*, מִדָּע *knowledge*.

עִי and עִי roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּד *citadel*, מִתָּם *sound place*, הַיָּם *ocean*, הַיָּשׁוּב *living thing*, or more commonly a pretonic Kamets or Tsere, מִדָּוָן *luminary*, מִדָּוָן, מִדָּוָן *strife*, מִדָּוָן *race*, הַיָּבֵד *adversary*. The feminine form is almost always adopted after ה, הַיָּשׁוּבָה *salvation*, הַיָּדוּמָה *oblation*.

עִי roots. The root is mostly contracted to a biliteral and the vowel compressed to \bar{a} , \bar{a} , \bar{e} or \bar{o} , § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* מִכָּס *tribute* for מִכָּס, מִמָּר *bitterness* for מִמָּר, הַבֵּל *defilement* for הַבֵּל, מִרָּה *fear* for מִרָּה, הַרָּן *mast* for הַרָּן; more frequently it receives a pretonic Kamets or Tsere, מִסָּה *covering*, מִגָּן *shield*, מִצָּד *fortress*, מִצָּר *anguish*. In מִשָּׁק *running*, the short vowel of the perfect root is preserved by means of Daghesth-forte in the first radical. ה is almost always followed by the feminine ending, הַחֲלָה *folly*, הַחֲלָה *beginning*, הַחֲפָה *prayer*.

לִי roots. The ultimate has ה, מִדָּה *disease*, מִרְעָה *pasture*, which is apocopated in a few words, מִלָּע *lifting up*, מִלָּע *higher part*, מִלָּע and מִלָּע *on account of*, and always disappears before the feminine ending ה, § 62. 2. *c.* מִצָּלָה *ascent*, מִצָּלָה *commandment*, הַמָּוֶה *hope*, הַמָּוֶה *weariness*. Before the feminine termination ה the final radical appears as quiescent י or ו, הַמָּוֶה *interest*, הַמָּוֶה *whoredom*, הַמָּוֶה *encamping*, מִרְעָה *pasture*. Yodh is retained as a consonant after \bar{u} , מִחֲלָה *diseases*.

§ 191. The letter מ is a fragment of the pronoun מִי *who* or מַה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מְשִׁיבִיל *didactic psalm prop. instructor*, מִפֵּל (from נָפַל) *chaff prop. what falls off*.

2. The instrument *by which* it is done, מִמְּתָה *key* from

פָּתַח *to open*, מִלְמֵד *goad* from לָמַד *to learn*, מִשּׁוֹר *saw* from נָשָׂא *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְיָץ *lair*, מִלְכָּן *brick-kiln*, מוֹשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסְפָּד *mourning*, מַדְוָה *sickness*, מִשְׁגָּה *error*, מִישָׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְכָּה *overturning*, מִשְׁאוֹת Ezek. 17:9, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטַל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקוּחַ *booty* from לָקַח *to take*, מִשְׁמָנִים *fat things* from שָׁמַן *to be fat*, מִצָּעַר *that which is small*, מִרְחָק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מְאֹר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מִאֲכָלָה *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמָּכָר *sale* and *something sold or for sale*; מִמְלָכָה *royal authority* and *kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephtha*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקֹט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יִצְהָר *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֹךְ *oak* prop. *that (which) endures*, תִּכְרִיךְ *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפְיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תִּמְרוֹרָה *bitterness*, תִּעֲנוּגָה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תּוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּעָה *salvation*, תְּפָאֶרֶת *beauty*, תְּרֻמָּה *fraud*.

CLASS IV.—Nouns formed by affixes.

§193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֹן *last* from אַחֲרֵי *after*, רִאשׁוֹן *first* from רִאשׁ *head*, תְּיָכוֹן *middle* from תָּוֶךְ *midst*, נְחֹשֶׁתָּן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִטְלוֹן, e. g. עִרְוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, נִרְקָוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדּוֹן and אֶבְדָּן *destruction*, פָּרְדּוֹן *dominion*, כִּשְׁלוֹן *success*, קֶרְבָּן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּת *sabbath*, שַׁבָּתוֹן *a great sabbath*, זָר *proud*, זָרוֹן *exceedingly proud*, and once diminutive אִישׁ *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יֶשְׁחִירָן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination יֹן has no further meaning than to make of the word a proper name, comp. זֶבְלִיָּן. See Alexander on Isaiah 44:2.

b. ך is occasionally affixed with the vowel *ě*, גֶּרֶן *axe*, צֶפֶרֶן *nail*.

c. A few words are formed by appending ם, e. g. פִּדְיוֹן and פִּדְיוֹן *ransom*, סֶלֶם *ladder* from סָלַל *to lift up*, חֹרֶט *sacred scribe* from חָרַט *stylus*, דְּרוֹם *south* from דָּרַר *to shine*; or ל, e. g. בְּרִמָּל *garden* from בָּרַם *vineyard*, גִּבְעֹל *calyx or cup of a flower* from גָּבַע *cup*, קָרסל *ankle* from קָרַם *joint*, חֲרָגַל *locust* from חָרַג *indicative of tremulous motion*, עֲרֵפֶל *thick darkness* from עָרַף *cloud*, בְּרִזָּל *iron* probably from בָּרַז *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קְהָתִי *Kohathite*, גֶּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צָפוֹנִי *northerner*, נִכְרִי *foreigner*, פְּרָזִי *villager*, רֶגֶלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִיִּם; to a few adjectives, אֲכָזְרִי and אֲכָזֵר *violent*, אֲוִלִּי and אֲוִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from לְפָנַי, § 62. 2.

a. The feminine ending ה is dropped before this ending, יְהוּדִי *Jew* from יְהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending ת takes its place, מַעֲכָתִי *Maachathite* from מַעֲכָה, or נ is inserted between the vowels, שְׁלָנִי *Shelanite* from שְׁלָה. Final י combines with the appended י into יי, § 62. 2, לֵוִי *Levite* and לֵוִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of יי, e. g. חֹרִי *white stuffs*, הַדְרִי *basket*, לוּלִי *loop*, and perhaps חַלּוּנִי, in a collective sense *windows*, חֲשׂוּפִי *uncovered*, פִּילִי which Gesenius derives from נָכַל and takes to mean *cunning*; if, however, it is derived from בָּלָה, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, גִּזְזָר *treasurer*, חֲרִמָּשׁ *sickle*, גִּלְמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דָּמָשֶׁק *damask*, חֲנָמֶל *frost*, סְמִידָר *vine blossom*, or preserved by the insertion of Daghesht-forte, חֲלִמִישׁ *flint*, עֲבָבִישׁ

spider, פִּלְקָנֶשׁ and פִּלְקָנֶשׁ *concubine*. Occasionally the third radical has Daghesh-forte, עֵטְבָה *bat*, סִנְפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרָגְמָן *purple*, צִפְרֹדֶעַ *frog*, שֵׁעִטָּל *cloth*, אַחֲשֵׁתָרִן *mule*, אַחֲשֵׁדֶרֶץ *satrap*.

3. Compound words are few and of doubtful character, צִלְמוֹת *shadow of death*, מֵאוֹמָה *anything* prop. *what and what*, בְּלוֹמָה *nothing* prop. *no what*, בְּלִיעַל *worthlessness* prop. *no profit*, מְאֻפְלָה *darkness of Jehovah*, שְׁלֵה־בְתֹלָה *flame of Jehovah*, except in proper names, מֶלְכִי-צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ or תּ, e. g. קִטָּל *masc.*, קִטְלָה or קִטְלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been תּ, which was either attached directly to the word, קִטְלַת which, by § 61. 2, becomes קִטְלָה, or added by means of the vowel *a*, קִטְלָה or קִטְלַת, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קִטְלָה. The termination תּ or תּ is still found in a very few words, בְּרָקֶת *emerald*, קֶאֶת *pelican*, שְׂפָצָה *company* 2 Kin. 9:17, מָחָרָה *morrow*, מִנָּה *portion*, קֶצֶת *end*, מִצֵּלָה Josh. 13:13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, הִנָּה Ps. 74:19 and נְגִינָה Ps. 61:1, have been cited as additional examples, but these are in the construct state, which always preserves the original תּ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשְׁוֹנָהּ, רִשְׁוֹנָהּ, חִרְוָהּ.

c. The feminine ending הַ receives the accent and is thus readily dis-

tinguished from the unaccented paragogic הָ. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּצְרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, קִפְדָּה *destruction* Ezek. 7:25, רֶחֱמָה *vulture* Deut. 14:17, שָׁפְלָה *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in תִּשָּׂא *threshing* Jer. 50:11, תִּהְיֶה *terror* Isa. 19:17, חֲמָה *wrath* Dan. 11:44, לִבְיָה *lioness* Ezek. 19:2, מַטָּה *mark* Lam. 3:12, מָרָה *bitter* Ruth 1:20, קִרְחָה *baldness* Ezek. 27:31, שָׁנָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be זָרָה *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זָרָה cognate to זָרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָ; an intermediate form in e appears in זֹנֶה Isa. 59:5 and עֶשְׂרֵה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is הָ prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother.* אִהוֹן *she-ass.* פִּרְלָגֶשׁ *concubine.* שֹׁלֵל *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזֶן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קָרֵן <i>horn.</i>
אֶצְבַּע <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בֶּהֶן <i>thumb.</i>	יָרֵךְ <i>thigh.</i>	עֵין <i>eye.</i>	שֵׁן <i>tooth.</i>
בִּרְךָ <i>knee.</i>	כַּנָּף <i>wing.</i>	צִלְעַ <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine :

אֵח <i>brazier.</i>	כּוֹס <i>cup.</i>	עֲרֵשׁ <i>Great Bear.</i>	צֶהַר <i>light.</i>
אֲשׁוּר <i>footstep.</i>	בְּקָר <i>circuit.</i>	עֲרֵשׁ <i>couch.</i>	צִלְעַ <i>side.</i>
בְּאֵר <i>well.</i>	נֹהַר <i>brightness.</i>	עֲשָׂת <i>workmanship.</i>	רְבּוּא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעַל <i>shoe.</i>	פֶּת <i>morsel.</i>	תֵּבֵל <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מִבְצָר <i>fortress.</i>	פַּעַם † <i>time (repetition).</i>
* אֹר <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* חֲמוֹן <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֵל <i>fleet.</i>	זָקָן <i>beard.</i>	* מִשָּׁה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מְקוֹם <i>place.</i>	רוּחַ † <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֵצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	רֹחַב † <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† נֶפֶשׁ <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִין <i>right hand.</i>	סִיר <i>pot.</i>	* רֶחֶם <i>juniper.</i>
* בִּגְד <i>garment.</i>	יָתֵד <i>peg.</i>	† סֹלֶת <i>flour.</i>	שְׂאוֹל <i>hell.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָב <i>cloud.</i>	* שִׁבְט <i>sceptre.</i>
גִּיד <i>wall.</i>	בַּר <i>pail.</i>	* עָם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גִּלְיָה <i>valley.</i>	* כֶּרֶם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גֶּן <i>garden.</i>	* לֵב <i>heart.</i>	עָרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּפֶן <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	תְּהוֹם <i>ocean.</i>
* גֶּרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* תִּימָן <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	* תַּעֲר <i>razor.</i>
† דֶּלֶת <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פֶּר *bullock*, פָּרָה *heifer*, צֶגֶל *calf*, fem. עֶגְלָה, פֶּבֶשׁ *lamb*, fem. כִּבְשָׁה, or being represented by a word of different radicals, חֲמוֹר *ass*, fem. אֲחוּר. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גִּמְלָה *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב *dog*, זֶאֵב *wolf*, שׁוֹר *ox*, are masculine, אֲרֵנֶכֶת *hare*, יוֹנָה *dove*, רֵחַל *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּשְׁדִּיִּם *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), פֶּחָה *governor*, בִּנָּה *colleague*, קְהָלָה *preacher*, and of collectives (comp. *humanity* for *man-kind*), דָּג *a fish*, דְּגָה *fish*, עָנָן *a cloud*, עֲנָנָה *clouds*, עֵץ *a tree*, עֵצָה *timber*, אֲרִי *a traveller*, אֲרִיָּה *caravan*, צִלְעָה *Zeph. 3:19 the halting*, פְּלִיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רָשָׁעָה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἀδικία, חֲרָפָה *shame*, עֲצָלָה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צֶדֶק *rightness*, אֲפָלָה *darkness*, equivalent to אָפֶל, נִגְהָה (= נִגְהָה) *brightness*, יְשׁוּעָה (= יְשׁוּעַ) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֲפָל *dark*, אֲפָלָה *the dark*, τὸ σκοτεινόν, יְשׁוּעָה *the being saved* from יְשׁוּעַ, פְּלִילָה *justice* from פָּלִיל *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form. מֶלֶךְ *king*, מְלִיכָה *kingly office* or *sway*, נְבִיא *prophet*, נְבוּאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנָה *priesthood* or *priestly duty*, רֹכֵל *merchant*, רֶכֶּשׁ *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְר blind, עִוְרָה blindness, גִּבְחַ having a bald forehead, גִּבְחָה baldness in front, חַטָּא sinner, חַטָּאָה and חַטָּאָה sin, בִּלְחָה terror, קִלְחָה scoffing, חִלְחָלָה anguish, or to those which have a prefixed letter מ, מַהפֶּכֶה overthrow, מִמְשָׁלָה dominion, מְהוּמָה confusion, or particularly ת, תְּשׁוּעָה salvation, תְּעוּדָה testimony, תְּקוּהָ hope, תְּלָאָה weariness.

(4) It is likewise added to forms in י, פְּלִילִיָּה judgment, עֲלִילִיָּה working, רֵאשִׁית beginning, אַחֲרִית end, שְׁאֲרִית remnant, the termination וָה being often found in place of יָה, 2 Chron. 26:21 K'ri, חֲפְשִׁית K'thibh, disease prop. freedom from duty, חֲפְשִׁי free, חֲכָלָה redness, חֲכָלָה red, מְרִירוֹת bitterness, מְרִירָה bitter, כְּבִדָּה heaviness, אֶלְמָנוֹת widowhood, and occasionally וָה חֲכָמוֹת wisdom, הוֹלָלוֹת folly, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, § 71. a (3). Thus, חַיַּת-אָרֶץ Gen. 1:24 *beast of earth* is equivalent to חַיַּת הוּא אָרֶץ *beast viz. that of earth*, and מַלְכֵי-צֶדֶק (which may be for מַלְכוֹ as the plural ending ים, § 199. e), is equivalent to מַלְכֵּה הוּא צֶדֶק *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, יִשְׂרָאֵלִי of or belonging to Israel, *Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to \bar{e} which it has experienced at the end of the word, comp. § 101. 1. a. אֶלְמָנוֹת widowhood prop. *the state of a widow*, אֶלְמָן wisdom prop. *the quality belonging to the wise*. The rare instances in which the termination וָה is superimposed upon י, viz.: אֶבְרִיּוֹת, קוֹמְמִיּוֹת, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination יָה or וָה in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י or ו is there the final radical softened to a vowel, § 168, as שְׁבִיָּה or שְׁבִיָּה captivity from שָׁבָה to lead captive.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֶזְרִי fleet, אֶנְזִי ship, שֵׁצֵר hair, שֵׁצֵרָה a hair, עֲבִי swarm, דְּבוּרָה a bee.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אֵם mother, אֶמְפּוֹלִיס metropolis, יָרֵךְ thigh, יָרֵכָה hinder part, extremity, כַּף palm of the hand, כַּפָּה palm-branch, מִצְחָה forehead, מִצְחָה greave, פֶּה mouth, פֶּה edge.

§199. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִם *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, §11.1. *a*, פָּרַחַת Ezek. 31:8, בָּצַחַת Ezek. 47:11.

a. The masculine plural sometimes has ין instead of ים, e. g. מַלְכֵינ often more than מַלְכִים in the book of Job, מַלְכֵינ Prov. 31:3, רָצִין 2 Kin. 11:13, עֲדִין Mic. 3:12, שׁוֹמְרֵינ Lam. 1:4, חֲטִין Ezek. 4:9, רָמִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִי 2 Kin. 11:4, כְּרִי, כְּרִי 2 Sam. 8:18, שְׁלִי-שִׁי 2 Sam. 23:8, and הַצִּי 1 Sam. 20:38 K'thith (K'ri חֲצִים), are singulars used collectively; עֲמִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רַמּוֹנִי Cant. 8:2, are in the singular with the suffix of the first person; מִנִּי Ps. 45:9 is not for מִנִּים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פָּאֲלִי Ps. 22:17 is not for פָּאֲרִים *piercing*, but is the noun אֶלֶף with the preposition כ *like the lion*, §156.3.

c. There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14:5 and שָׂרִי Judg. 5:15, are plurals with the suffix of the first person. In חוֹרִי 2 Chron. 33:19, which is probably a proper name, and גִּבִּי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שָׂרִי = שָׂרָה. חוֹרִי Isa. 19:9 is a singular with the formative ending י, §194. *b*; חֲלוֹנִי Jer. 22:14 and חֲשׁוֹנִי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲלוֹנִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׁוֹנִי, the diphthongal *e* being resolved into *ay*, comp. §57.2 (5). רָרִי Ezek. 13:18 is probably a dual for רָרִים, though it might be for the unabridged singular רָרָה, which, however, never occurs. The divine name שָׂרִי *Almighty* is best explained as a singular; the name אֲדֹנִי *Lord* is a plural of excellence, §201.2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דְּלָתוֹת. So, כִּסֵּי *pillow*, קֶשֶׁת *bow*, שִׁקָּה *trough*, הַלִּיט *spear*, אֶלְמְנוּת *widowhood*, בְּרִיחוֹת *divorce*, הַזִּנוּת *whoredom*, שִׁפָּה *lip* pl. שִׁפְתוֹת. To these must be added שְׁחִית, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַת, when the final ה will be a radical. See Alexander on Psalm 107: 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ום, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, וְקָטְלוּ or וְקָטְלוּ, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *z* or *e*, אָהָם, סוֹסִים, יָהָם: the Arabic has *ūna* for the nominative and *ina* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ום, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בְּנֵה and בֹּשֶׁם for בְּנִים, the resulting form will be וִה, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ם, which is joined to words by the connecting vowel ו, may perhaps be related to מָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7: 3; and the adverbial or adjective ending ם, or ם' may in like manner be referred to the same in its qualitative sense, comp. Ps. 8: 5, so that וְיָקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܡܝܬܝܡ = יוֹמָם *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וִה in the plural, some feminines take ים, and some of each gender take indifferently ים or וִה.

a. The following masculine nouns form their plural by adding וִה: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב <i>father</i> .	* אֶרֶח <i>path</i> .	* גֶּרֶן <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
אָבֶן <i>bowl</i> .	אֶרְמוֹן <i>palace</i> .	פֶּלֶא <i>floor</i> .	חֲלֹם <i>dream</i> .
אֹיֵב <i>familiar</i>	אֶשְׁפָּל <i>cluster</i> .	הָרָבֶן <i>goad</i> .	הַשְׁבֹּן <i>invention</i> .
רוּחַ <i>spirit</i> .	בֹּר <i>pit</i> .	זָב <i>tail</i> .	שֵׁפַח <i>handbreadth</i> .
אֹצֵר <i>treasure</i> .	גָּג <i>roof</i> .	חֵיץ <i>street</i> .	כִּסֵּא <i>throne</i> .
* אֹת <i>sign</i> .	גִּזְלָה <i>lot</i> .	חֶזֶה <i>breast</i> .	לִיטָה <i>tablet</i> .

לַיְלָה <i>night.</i>	בֹּתֵל <i>bottle.</i>	צִנְהָר <i>tube.</i>	רְחוּק <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפּוֹר <i>bird.</i>	שֻׁלְחָן <i>table.</i>
מָטָר <i>rain.</i>	עוֹר <i>skin.</i>	צִדּוֹר <i>bundle.</i>	שֵׁם <i>name.</i>
מַעֲשֵׂר <i>tithe.</i>	עָפָר <i>dust.</i>	קוֹל <i>voice.</i>	שׁוֹפָר <i>trumpet.</i>
* מַצֵּד <i>summit.</i>	עֵשֶׂב <i>herb.</i>	קִיר <i>wall.</i>	שֵׁת <i>pillar.</i>
* מְקוֹם <i>place.</i>	פֹּרֵעַ <i>leader.</i>	קָרֵב <i>war.</i>	* תְּהוֹם <i>deep.</i>
מַטָּל <i>staff.</i>	* צָבָא <i>host.</i>	* רְחוּב <i>street.</i>	

b. The following feminine nouns form their plural by adding ים : those marked thus (†) are sometimes masculine :

† אֶבֶן <i>stone.</i>	† דֶּרֶךְ <i>way.</i>	כֶּסֶם <i>spelt.</i>	פִּשְׁתָּה <i>flax.</i>
אַלֶּה <i>terebinth.</i>	חֵץ <i>law.</i>	לִבְנָה <i>brick.</i>	פֶּתַח <i>morsel.</i>
אַקְמִלּוּת <i>widowhood.</i>	זְמוּרָה <i>branch.</i>	מִלָּה <i>word.</i>	רֹחֵל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זָנוּת <i>whoredom.</i>	נְמִלָּה <i>ant.</i>	שֵׁעֶרֶת <i>barley.</i>
נְחֻלָּת <i>coal.</i>	חִטָּה <i>wheat.</i>	סָאָה <i>measure.</i>	טֶבֶלֶת <i>ear of corn.</i>
† גֶּפֶן <i>vine.</i>	חֹשֶׁךְ <i>darkness.</i>	עֵז <i>she-goat.</i>	טַחֵה <i>acacia.</i>
חֶבֶלֶת <i>fig-cake.</i>	יוֹנָה <i>dove.</i>	עִיר <i>city.</i>	תַּאֲנָה <i>fig.</i>
חֲבוּלָה <i>bee.</i>	† פֵּר <i>pitcher.</i>	פִּלְגֶשֶׁת <i>concubine.</i>	

Also בִּרְצִים *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either ים, or ות :

MASCULINE NOUNS.

אֵרֶץ <i>porch.</i>	לֵב <i>heart.</i>	מַעְדָּן <i>delicacy.</i>	פְּרִץ <i>breach.</i>
אֵלִי <i>lion.</i>	מְאוֹר <i>light.</i>	מַעְיָן <i>fountain.</i>	צְוָאר <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁכָּב <i>bed.</i>	קָבֵר <i>grave.</i>
זָבַח <i>sacrifice.</i>	מוֹסָד <i>foundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קֶנֶה <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	מוֹסֵר <i>bond.</i>	נָהָר <i>river.</i>	קֶרֶם <i>axe.</i>
יוֹם <i>day.</i>	מוֹשָׁב <i>seat.</i>	סֶה <i>basin.</i>	שָׂדֶה <i>field.</i>
יַעַר <i>forest.</i>	מִזְלָק <i>bowl.</i>	עוֹן <i>iniquity.</i>	שָׁבוּעַ <i>week.</i>
כִּיּוֹר <i>laver.</i>	מַכְאוֹב <i>pain.</i>	עָקֵב <i>heel.</i>	תַּעֲנוּג <i>delight.</i>
כִּנּוֹר <i>harp.</i>	מַסְמֵר <i>nail.</i>		

FEMININE NOUNS.

אִרְמָה <i>terror.</i>	אַשְׁרֵשָׁה <i>grape-cake.</i>	נֶעַל <i>shoe.</i>	פֶּרֶסָה <i>hoof.</i>
אַלְמָה <i>sheaf.</i>	אַשְׁתָּה <i>Astarte.</i>	עֲרֵמָה <i>heap.</i>	שָׁנָה <i>year.</i>
אַמָּה <i>people.</i>	תְּנִיחַ <i>spear.</i>		

NOUNS CONSTRUED IN EITHER GENDER.

אַחְלָלוֹת, אַחְלָלִים <i>aloes.</i>	חַלּוֹן <i>window.</i>	מַטָּה <i>rod.</i>	עֶצָם <i>bone.</i>
בְּגָד <i>garment.</i>	חֵצֵר <i>court.</i>	נֶפֶשׁ <i>soul.</i>	עֵת <i>time.</i>
גֵּב <i>rim.</i>	כֶּפֶר <i>circle.</i>	סִר <i>thorn.</i>	פֶּה <i>foot.</i>
הֵיכָל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָב <i>cloud.</i>	צִלָּה <i>side.</i>
זְרוּעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	עֲבָרָה <i>cord.</i>	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּפָרִים is used of round masses of money, *talents*, כֶּבֶדוֹת of bread, round *loaves*; סִירִים *thorns*, סִירוֹת *hooks*; עֲקָבִים *heels*, עֲקָבוֹת *foot-prints*; פְּעָמִים *footsteps* of men, פְּעָמוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמֹת *days*, שָׁנֹת *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, מִלִּים *words* Job 4:4, נְמָלִים *ants* Prov. 30:25, and masculine nouns in וֹת are construed as feminines, e. g. מִשְׁכָּנֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, עֲזִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וֹת was not the sign of the plural, comp. אחות *sister*, חֲמוּת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ת was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבָא assumes in the plural, comp. פְּרִעֹת *leaders*, קְהָלָת *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹר *fowl*, עֲרֵב *birds of*

prey, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֶאֱן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יְשׁוּעַ *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face or faces*, שָׁמַיִם *heaven*, מְעֵיִם *bowels*, מַתִּיִּם *men*, מְרַצְאוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָהִים *love*, רַחֲמִים *mercy*, תְּהוֹבִילוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאוּלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְלֻאָה and מְלֻאִים *setting of gems*.

b. The form קְטוּלִים is adopted by certain words which denote periods of human life, נְכוּרִים *childhood*, עֲלֻמִּים *youth*, בָּחֻרִים *adolescence*, בְּתוּלִים *virginity*, פְּלוּלוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֱדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, גְּבוּרָהִים Eccles. 12 : 1, אֱדֹנָיִם Eccles. 5 : 7, עֲשֻׁרָה Isa. 54 : 5, קְרוֹשִׁים Hos. 12 : 1; also, אֱדֹנָיִם (rarely with a plural sense) *lord*, בָּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יִם to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*, *יד hand du.* יָדִים, *דלת door du.* דְּלָתִים, *לִפּ lip du.* שְׁפָתִים.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנִים *ears*, אֲפִים *nostrils*, קַרְנִים *horns*, כַּנְפִים *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלִים *pair of shoes*, מֵאֲזִנִּים *pair of scales*, מְלָקָחִים *pair of tongs*, דְּלָתִים *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמִים *period of two days*, *biduum*, שָׁבָעִים *two weeks*, *fortnight*, שְׁנָתִים *two years*, *biennium*, סֵאתִים *two measures*, כְּפָרִים *two talents*, דְּרָכִים Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהָרִים *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלִים *double*, מֵאתִים *two hundred*, אֲלָפִים *two thousand*, רַבּוּתִים *two myriads*, שִׁבְעָתִים *sevenfold*, כָּלְאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִלְתִּים *double-slothfulness*, מִרְתִּים *double-rebellion*, צְהָרִים *double-light*, i. e. noon, רְשָׁעִים *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְפִים Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְפִים Isa. 6 : 2 *six wings*,

עֵינָיו Zech. 3:9 *seven eyes*, וְכָל-יָדָיו *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. c, קַרְנֵימֶיךָ *horns*, קַרְנוֹת *horns* of the altar, כַּנְּפֵימֶיךָ *wings*, קַנְפוֹת *extremities*, בְּתָפִימֶיךָ *shoulders*, בְּתָפוֹת *shoulder-pieces* of a garment, עֵינָיו *eyes*, עֵינָיו *fountains*, רַגְלֵימֶיךָ *feet*, רַגְלֵימֶיךָ *times* prop. beats of the foot. In a few instances this distinction is neglected, שַׁפְתֵּימֶיךָ and שַׁפְתוֹת *lips*, יָדָיו and יָדוֹת *sides*, יָרְכֵימֶיךָ *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls* of a city, חוֹמֹתַי *double walls*, לִדְרוֹת *boards*, לְהַחֲתִים *double boarding* of a ship, גִּדְרֹתַי *name of a town in Judah*, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁנֵי *Dan. 5:9* from the singular שֶׁנֶּאֱמַר. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים, and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מְדַבֵּר, מְדַבֵּרַת.

Moabite, מוֹאָבִית *Moabites*, מוֹאָבִיִּם *finding* fem. מִצָּאָה, *sinner*, חַטָּאת *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from \bar{a} or \bar{u} to \bar{e} , § 63. 2. *a*, from \bar{e} or \bar{i} to \bar{e} , or in a few words to \bar{e} , and from \bar{o} or \bar{u} to \bar{o} , § 61. 4. נִשְׁבָּרָה *broken* fem. נִשְׁבָּרָה, אֲדָמָה *reddish* fem. אֲדָמָה, הֹלֶכֶת *going* fem. הֹלֶכֶת, גִּבּוֹר *master*, נִשְׁבָּרָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשָּׁה, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּוֹץ *scattered* fem. נִפְּוֹצָה, נְחֹשֶׁת and נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing* fem. שְׁמִיעַ, מִגִּיעַ *touching* fem. מִגִּיעַ.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of עָצָה, עָצָה and לָהֵן verbs, oftener take ה than הָ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָה *daughter*, מִתָּה for מִתָּה *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָד for אֶחָדָה *one*, 1 Kin. 1:15 for מְשִׁיבָה *ministering*, מִשְׁחָה Mal. 1:14 for מִשְׁחָה *corrupt*, מִחֲבֵהָ for מִחֲבֵהָ *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel \bar{u} remains in הַשְׁוּמָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶּת *Tanhumeth*. From אָח brother, הָם father-in-law are formed אָחוֹת *sister*, הַמִּוֶּת mother-in-law, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּלָאָה *difficult* Deut. 30:11 is for נִפְּלָאָה from נִפְּלָאָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and וֹת, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מת* *dead* fem. *מֵתָה*, pl. *מֵתִים*; *ירך* *thigh* du. *יִרְכֶּם*, *שלם* *complete* fem. *שָׁלְמָה*, pl. *שָׁלְמִים*, f. pl. *שָׁלְמוֹת*; *הלך* *going* fem. *הִלְכָּה*, pl. *הִלְכִּים*, f. pl. *הִלְכוֹת*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלֹשִׁים*, *רְבָעִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּגִדָה* Jer. 3:8, 11, *מִשְׁבָּלָה* Ex. 23:26, *נִטְרָה* Cant. 1:6, *שׁוּמְמָה* Isa. 54:1, and frequently with the pause accents, § 65, e. g. *רוֹלְדָה* Isa. 21:3, *שׁוּמְמִים* Lam. 1:16, *שׁוּמְמוֹת* Isa. 49:8, *אֲבִנְיָתִים* Ex. 28:40, *סִנְיָרִים* Gen. 19:11, 2 Kin. 6:18 (once with Tiphha), *צִנְפִּיָּם* Isa. 2:20, *פְּרִדְיָסִים* Eccles. 2:5, *מוֹמְרוֹת* Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. *מִהְפָּכָה* *overthrow*, *מוֹעֲצוֹת* *counsels*, *הוֹעֲצָה* *abomination*, *מִשְׁעָנָה* *staff*, *מְכַשְׁפָּה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *רֵעֶל* *wild-goat*, fem. *רֵעֵלָה*, *רֵעֵן* *ostrich*, fem. *רֵעֵנָה*, *ירך* *thigh*, fem. *יִרְכָּה*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בִּנְתָּה*, § 205. b; so *מוֹלֵג* *fork* pl. *מוֹלְגוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבֵן* *white*, fem. *לִבְנָה*, pl. *לִבְנִים*, f. pl. *לִבְנוֹת*; *מִבְצָר* *fortress*, pl. *מִבְצָרִים* and *מִבְצֻרוֹת*, only disappearing in a few exceptional cases, *שֵׁעָר* *hair*, fem. *שֵׁעָרָה*, *שִׁקְוִי* *quail*, pl. *שִׁקְוִיִּם*, *מִגְרָשׁ* *pasture*, pl. *מִגְרָשִׁים* once *מִגְרָשׁוֹת* and *מִגְרָאוֹת*, *כֶּסֶף* *talent* du. *כֶּסֶפִּים* but in pause *כֶּסֶפִּים*, *נָהָר* *river* du. *נְהָרִים*. The *לָא* participles, *נִבְאָה* *prophesying* pl. *נִבְאִים*, *נִטְמָא* *polluted* pl. *נִטְמָאִים*, *נִמְצָא* *found* pl. *נִמְצָאִים* adopt the vowels of *לָא* forms, § 165. 2; but with the pause accents Kamets returns, *נִבְאָה* Ezek. 13:2, *נִמְצָאִים* Ezr. 8:25. The foreign word *פְּרָבֶר* *suburbs* forms its plural irregularly *פְּרָבֶרִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3), *מָגוֹר* *terror* pl. *מָגוֹרִים*, *מְעוֹן* *habitation* pl. *מְעוֹנִים*, *מָהוֹק* *sweet* fem. *מְהוֹקָה* pl. *מְהוֹקִים*, *צוֹק* *distress* fem. *צוֹקָה*, *מְלוֹן* *lodging* fem. *מְלוֹנָה*, *מְנוּסָה* *flight* fem. *מְנוּסָה*, *מְנוּחָה* *rest* fem. *מְנוּחָה*, *מְנוּחָה* *fortification* fem. *מְנוּחָה*, *עֶמֶק* *deep* fem. *עֶמֶקָה* Prov. 23:27 and *מְמָקָה*, *רְחוֹק*, *רְחוֹקָה*.

chain pl. רְחוּקוֹת 1 Kin. 6:21 K'ri; פָּלְיָט *escaped* pl. פְּלִיטִים or פְּלִיטָה fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צָפֹר bird pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גִּלְגָּלֶת *skull*, by the substitution of the plural ending וֹת for ת, § 199, becomes גִּלְגָּלוֹת, מַחְלָקָה *course*, pl. מַחְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כְּתֹנֶת *coat* pl. כְּתֹנֶת, שֶׁבֶלֶת *ear of corn*, pl. שֶׁבֶלֶת; in two instances a pretonic Kamets is inserted, בַּצָּרָה *drought* pl. בַּצָּרוֹת, עֲשֵׂתָרֶת *Astarte* pl. עֲשֵׂתָרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹנָקָה *sucker* (from יוֹנֵק) pl. יוֹנָקוֹת, אֵפֶתֶת *epistle* (from אֵפֶת) pl. אֵפֶתוֹת, אֶגְרוֹת *pl. אֶגְרוֹת*, מַאֲכָלָה *knife* (from מַאֲכָל) pl. מַאֲכָלוֹת, אֶדְמָדָמָה *reddish* (from אֶדְמָדָם) pl. אֶדְמָדָמוֹת, מִיִּנְיָקָה *nurse* (from מִיִּנְיָק) pl. מִיִּנְיָקוֹת, קִשְׁקִישָׁה *scale* pl. קִשְׁקִישִׁים and קִשְׁקִישׁוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּעַת *ring* pl. טַבַּעוֹת, נִגְעָה (from נִגַּע) *touching* pl. נִגְעָה.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חֹהֶלֶת for חֹהֶלֶת, § 57. 2 (5), *thorn*, has its plural חֹהֶלֶת or חֹהֶלֶת; יוֹם (יוֹם) *day*, pl. יָמִים (יָמִים); מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; הוֹר for הוֹר or הוֹר, § 186. 2. c, *pot*, pl. הוֹרִים or הוֹרִים, § 208. 3; שׁוּק (שׁוּק or שׁוּק) *street*, pl. שׁוּקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירִים Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So סֶאֱהָ *measure* becomes in the dual סֶאֱהָ for סֶאֱהָ and מֵאָה *one hundred*, du. מֵאָה for מֵאָה; מִלְּאָכָה (מִלְּאָכָה, § 57. 2 (3)), *work*, probably had in the absolute plural מִלְּאָכוֹת, whence the construct is מִלְּאָכוֹת.

2. The final consonant sometimes receives Daghash-forte before the added termination, causing the preceding vowel to be shortened from \bar{a} to \check{a} , from \bar{e} or \bar{i} to \check{e} or \check{i} , and from \bar{o} or \bar{u} to \check{o} or \check{u} , § 61. 5. This takes place regularly in nouns which are derived from contracted עֵ roots, תַּמָּה *perfect* fem. תַּמָּה, יָם *sea* pl. יָמִים; מִגֶּן (from מִגֶּן) *shield*, pl. מִגְנִים and מִגְנֹת, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אָה for אָה, du. אָהִים *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; עֵת for עֵת *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חֶלֶל *weak* pl. חֶלְלִים fem. חֶלְלָה pl.

הַפֹּחַ, or receiving Daghash-forte conservative in order to preserve the short vowel, אֲגָם *pool* pl. אֲגָמִים; so אוֹיֶן *wheel*, הָרֵם *myrtle*, מֵט *few*, חֲחֶה *frightful*, יִרְקָק *greenish*, מֵאִוִּי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחִים, or lengthened to Kamets, § 60. 4, שֵׁר *prince* pl. שָׁרִים fem. שָׁרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, פְּזֻזִים *helmets*, מִצָּרִים *straits* and הַדָּבָרִים *baskets*, לִלְאוֹת *loops*, which do not occur in the singular, but are commonly referred to הַדָּבָר, לוֹלֵי, § 194. b, ר being changed to א as in § 208. 3. d; also שֵׁר *breast*, which omits Daghash du. שָׁרִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בָּזָה *prey* fem. בָּזָה, חָתָה *fear* fem. חָתָה, גָּתָה *wine-press* pl. גָּתָה, מָרָה *garment* pl. מָרָה and מָרִים, מָסָה *tribute*, סָבָה *basin*, מָסָה *morsel*, צָרָה *side*, גָּלְגָל *wheel*, סִלְסִפּוֹת *baskets*, סִנְסִנִּים *palm-branches*, מוֹרְגָה *threshing-sledge* pl. מוֹרְגִים or by the resolution of Daghash-forte, § 59. a, מוֹרְגִים. It is rejected from צִלְצִל *cymbal* pl. צִלְצִלִים, זָרָה *sort* pl. זָרִים, זָרָה *berries*, probably from זָרָה and מָתִים *men*, from the obsolete singular, מָתָה. The plural of עָם *people* is עָמִים and in a very few instances with the doubled letter repeated, עָמְמִים; so חֹק *mountain* pl. חֹקִים and חֹקִים Deut. 8 : 9. צֶלֶל *shadow* pl. צִלְצִלִים, חֹק *statute* pl. חֹקִים, and twice in the construct, חֹקֵי־חֹקֵי Judg. 5 : 15, Isa. 10 : 1, which implies the absolute form חֹקִים.

b. The final letter is doubled after Kamets in the following words besides those from ע"ע roots, אוֹלָם *porch* pl. אוֹלָמִים; so אֶהָלָה *hire*, גָּמֵל *camel*, זָמַן *time*, מַחֲשֶׁה *darkness*, מִרְחָק *distance*, קָטָן *small*, יָרֵחַ *green*, שָׁאֵן *quiet*, שׁוֹשָׁן *lily*, שֶׁפָּן *coney*, to which should perhaps be added עֶקְרֶב Deut. 8 : 15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עֶקְרֶב, § 65. The Niphal participle נִכְבָּר *honored* has in the plural both נִכְבָּרִים and נִכְבָּרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghash-forte, in the plurals of אָחָה *brother* pl. אָחִים, חֹה *hook*, מִבְטָחָה *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ע roots, גִּבְעָן *peak* pl. גִּבְעָנִים, חֲרָטֵם *sacred scribe*, חֲרָטָה *band*, לָאָה *nation*, עֵירָם *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אֶדָם *red* fem. אֶדָמָה, אֶדָמִים, אֶדָם *terrible*, אֶדָם *long*, etc.; אֶדָם *dunghill* takes the form אֶדָמִים in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֲרָטִים Prov. 24 : 31 *nettles* or *brambles* from חֲרָטָה, רֶאֱיוֹת Esth. 2 : 9 from רֶאֱיוֹי Kal pass. part of רָאָה.

e. אֶנֶשׁ (*אֶנֶשׁ*) *man* is not contracted in the plural אֶנֶשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נִשְׁתִּים *women*, which is used as the plural of אֶנֶשָׁה *woman*; אֶנֶשִׁים *men* and אֶנֶשִׁים *women* are rare and poetic. אֶתָּה *ploughshare* has either אֶתָּה or אֶתָּה in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which \bar{o} becomes \bar{u} or more rarely \bar{u} , \bar{e} becomes \bar{i} or more rarely \bar{e} ; \bar{e} may be restored to \bar{a} from which it has commonly arisen, §183, or like \bar{e} it may become \bar{i} or \bar{e} , עֲצָמָה (עֲצָם) *strength* fem. עֲצָמָה, חֵפְשׁ (חֵפֶשׁ) fem. חֵפְשָׁה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח *slaughter* fem. טָבַחָה.

a. Nouns having either of the forms קָטְלָה, קָטְלָה, קָטְלָה, קָטְלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָה *queen* pl. מְלָכוֹת, אָמַר מְאָרִים, אָמְרָה *id.* pl. אָמְרוֹת, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, חָטָא *sin* pl. חֲטָאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בִּטְנִים *pistachio-nuts*, הֶבְנִים *ebony*. צִאֲלִים Job 40:21, 22, רַחֲמִים *mercies*, שִׁקְמוֹת and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בִּטְנָה, the second with Gesenius from הֶבְנִי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural פְּנָעִים pl. פְּנָעִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּנָעִים *concubine* pl. פְּנָעִים, צַפְרִים *nail* pl. צַפְרִים.

b. The superior tenacity of Hholem, §60. 1. a (4), is shown by the occasional retention of \bar{o} , not only as a compound Sh'va under gutturals, אֶרֶץ *way* pl. אֶרְצוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, עֶפְרָה *sheaf*, עֶפְרָה *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְּשִׁים and קִדְּשֵׁי, root pl. שֹׁרֶשֶׁי, § 19. 2, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, אֹרֶה *stall* pl. אֹרְהוֹת, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בָּהֶן *thumb* pl. בְּהוֹנוֹת, נֹגַהּ *brightness* pl. נִגְהוֹת, § 184. a. Comp. פֶּסֶל (פִּסְלָה) *graven image* pl. פִּסְלִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרִים; so גֶּרֶן *threshing-floor*, כֶּפֶר *cypress*, קֶמֶץ *handfull*, רֶמֶח *spear*, רֶחֶם *juniper*, שֶׁל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, מִוְלָה *iniquity* pl. עוֹלָה. Gesenius regards אֲוִיִּם Prov. 11:7, Hos. 9:4, as the plural of אֲוֶן, while others derive it from אֹוֶן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֲרִי *ram* pl. אִרְיִים, זֵית *olive* pl. זֵיתִים, לַיִל *night* pl. לַיְלִוֹת, but not in חֵיל *strength* pl. חֲיָלִים, מַעְיָן *fountain* pl. מַעְיָנוֹת, עֶרֶב *ass-colt* pl. עֶרְבִים, חֹרֶשׁ *goat* pl. חֲרָשִׁים. The plural of נָיָא *valley* is נַאֲיוֹת by transposition from the regular form גִּיאוֹת which is twice found in the K'thibh 2 Kin. 2:16, Ezek. 6:3; בַּיִת *house* has as its plural בָּתִּים, whether this be explained as for בְּנָתִים from בָּנָה *to build* or for בְּחָתִים from בָּוֶה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִידָה *provision* fem. צִידָה, עֵינָה *eye* du. עֵינִים.

d. Monosyllables in י from לָה roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הָלִי (חָלִי) *necklace* fem. חָלִיָּה, and the plural אֲרִי (אֲרִי) *lion* pl. אֲרִיִּים and אֲרִיָּה *kid* pl. גְּדִיִּים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, חָלִי *necklace* pl. חָלָאִים, פָּחִי *simple* pl. פָּחָאִים, פָּחִיָּה and פָּחִיָּה, צָבִי *gazelle* pl. צָבִיָּה, צָבִיָּה and צָבִיָּה; in like manner עֲנָאִים *branches*, לָבִיא *lions* are referred to עֲנָאִי and לָבִי though these singulars do not occur; כֶּלִי (כֶּלִי) *utensil* does not receive Kamets in the plural כֶּלִּים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתִים, דֶּרֶךְ (דֶּרֶךְ) *way* du. דֶּרֶכִּים, קֶרֶן (קֶרֶן) *horn* du. קֶרֶנִים and קֶרֶנִים, לֶחִי *cheek* du. לֶחִיָּים, בֶּרֶךְ (בֶּרֶךְ) *knee* du. בֶּרֶכִים, so מֶתֶנִים, גִּעְלִים, צִהָרִים, עֶרְבִים.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפוֹת, מַעֲשֵׂה *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפָה is for יָפָה and

מַעֲשִׂים for מַעֲשִׂיִם. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1:7 from מַמְחִים (עֲטִי) Isa. 25:6 from מַמְחִה (מַמְחִי) and is even strengthened by Daghesth-forte, § 207. 2, בּוֹכָה Lam. 1:16 from בּוֹכָה, פָּרָה and פָּרָה, § 196. b, fem. of פָּרָה Hos. 14:1, elsewhere הָרוֹת, פֶּה mouth, edge pl. פִּיִם, פִּיּוֹת and פִּיּוֹת, or changed to א, § 56. 4, טָלָה (טָלִי) young lamb טָלָאִים (טָלָאִים), so that it is not necessary to assume a singular טָלִי which no where occurs, חֲלָכָה Ps. 10:8 חֲלָכָאִים ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי Hebrew pl. עֲבָרִים and עֲבָרִיִם fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; צִי ship pl. צִים and צִיִם, חֲפָשִׁי free pl. חֲפָשִׁים, נָקִי pure pl. נָקִיִם. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִית Ammonitess pl. עֲמוֹנִיּוֹת, חֲתִית Hittitess חֲתִיִת.

a. In עֲרַבִּים 2 Chron. 17:11 *Arabians* from עֲרָבִי an א is interposed, elsewhere עֲרַבִּים; עֲרַבִּיּוֹת branches, זְנוּדוֹת corners and מִנְקִיּוֹת bowls, which do not occur in the singular, are assumed to be from זְנוּדָה, מִנְקִיָּה and מִנְקִיָּה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, גִּדִּי kid fem. גִּדָּה, לִבִּי lion, לִבָּהּ lioness, § 196. d, צִבִּי gazelle fem. צִבָּה (צִבָּה and צִבָּה are used as proper names), שָׁתִי drinking fem. שָׁתָה.

3. There are few examples of final י or ו with added endings. The following are the forms which they assume: שָׁקִי drink pl. שָׁקִים, מַלְכוּת kingdom pl. מַלְכוּתִים, § 62. 2, עֵדוּת testimony pl. עֵדוּתִים, אָחוּת sister pl. אָחוּתִים and אָחוּתִים for אָחוּתִים, רַבּוֹת and רַבּוֹתִים myriad pl. רַבּוֹתִים, רַבּוֹתִים and רַבּוֹתִים; the dual רַבּוֹתִים inserts the sign of the feminine.

a. חֲנִיּוֹת or חֲנִיּוֹת Jer. 37:16 *cells* is referred to the assumed singular חֲנִיָּה; נְשׂוֹת Isa. 3:16 K'thibh and נְשׂוֹת 1 Sam. 25:18 K'thibh are formed from נָשׂוּ abbreviated Kal passive participles, § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִמְצָא found fem. נִמְצָאָה, פָּרָא wild ass pl. פָּרָאִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, *גָּדוֹל* *great* fem. *גְּדוֹלָה* pl. *גְּדוֹלִים* f. pl. *גְּדוּלוֹת*, *דָּבָר* *word* pl. *דְּבָרִים*, *זִכְרוֹן* *memorial* pl. *זִכְרֹנוֹת*, *כָּנָף* *wing* du. *כַּנְפָּיִם*, *מְשִׁיבָה* *restoring* pl. *מְשִׁיבִים* fem. *מִצָּר* *distress* pl. *מִצָּרִים*, *לֵוִי* *Levite* pl. *לְוִיִּם*, except from nouns in הָ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, *יָפָה* *beautiful* fem. *יָפָה* pl. *יָפֹת*, *שָׂדֶה* *field* pl. *שָׂדֵה*, *קָשָׁה* *hard* pl. *קָשִׁים*, *מֵעָה* pl. *מַעֲוִים* and *מַעֲוֹת* *bowels*, *נָכָה* *smitten* pl. *נָכִים*. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagghesh-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. *חָרָשׁ* for *חָרֵשׁ*, § 187. 1, *workman* pl. *חָרָשִׁים*, so *פָּרָשׁ* *horseman*, *פָּרִיחַ* *fugitive*, *סָרִיס* (const. *סָרִיסִים*) *eunuch*, *עָרִיץ* *terrible*, *פָּרִיץ* *violent*, *חָרִיץ* *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), *בָּחוּר* *young man* pl. *בָּחוּרִים*. Kamets is also retained in certain עֵצ and לָה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. *מָגֵן* *shield* pl. *מָגִנִּים* and *מַגְדָּל* *fortress* pl. *מַגְדָּלִים*, *דָּלִית* *branch* pl. *דָּלִיּוֹת*, *זָוִית* *corner* pl. *זָוִיּוֹת*. Other instances of its retention are rare and exceptional, *בָּגוּר* *treacherous* fem. *בָּגוּרָה*, *שָׁבִיעַ* (const. *שָׁבִיעַ*) *week* pl. *שָׁבָעִים* and *שָׁבָעוֹת* but du. *שָׁבָעִים*, *שָׁלִישׁ* *warrior* pl. *שָׁלִישִׁים*.

b. When Kamets following a doubled letter is rejected, and Dagghesh-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, *חֲזִיוֹן* *vision* pl. *חֲזִיוֹנוֹת*, *עֲשָׂרֹן* *a tenth* pl. *עֲשָׂרִים*, but *זִכְרוֹן* *memorial* pl. *זִכְרֹנוֹת*.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagghesh-forte, *חָרָשׁ* for *חָרֵשׁ*, § 187. 1. b, *deaf* pl. *חָרָשִׁים*, or if it is commonly represented by י, § 14. 3, *בִּילָה* or *אֶתָן* or *אֶתָן*, § 186, *hammer* pl. *בִּילָפוֹת*, or a radical י quiesces in it, *אֶתָן* or *אֶתָן* (from *אֶתָן*, § 189) *perennial* pl. *אֶתָנוֹם* or *אֶתָנוֹם*, *הֵיכָל* *temple* pl. *הֵיכָלִים* and *הֵיכָלִים* *rectitude*, *זִידוֹן* (from *זִיד* or *זִיד*) *proud*. Other cases are rare and exceptional, e. g. *אֶמְלָלִים* Neh. 3 : 34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: *אֲשְׁדּוּדִית* *Ashdoditess* pl. *אֲשְׁדּוּדִיּוֹת* Neh. 13 : 23 K'ri (K'thibh *אֲשְׁדּוּדִיּוֹת*), *עֲמוֹנִית* *Ammonitess* pl. *עֲמוֹנִיּוֹת* id. (K'thibh *עֲמוֹנִיּוֹת*, 1 Kin. 11 : 1 *עֲמוֹנִיּוֹת*).

Sidonian f. pl. צִדְנִיָּה where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b*, אֲשַׁכֵּל cluster pl. אֲשַׁכְלוֹת Cant. 7:8. מֶרְכָּבָה chariot fem. מֶרְכָּבוֹת pl. מֶרְחָק distance pl. מֶרְחָקִים and מֶרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a*, זֶלַעְפָּה fury pl. זֶלַעְפוֹת, זֶלַעְפוֹת fork pl. מִזְלָגוֹת, § 190. *a*, צִפְחָה dish pl. צִפְחוֹת by the resolution of Daghesh-forte for צִפְחוֹת, § 59. *a*; אֲחֵרִי for אֲחֵרִי other has in the plural אֲחֵרִים, אֲחֵרִים as if from אֲחֵרִי, אֲחֵרִי coal has pl. אֲחֵרִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלָךְ, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה queen becomes מַלְכָּךְ, and by § 208. 3. its plural is מַלְכוֹת; אֶפְתָּרָה epistle becomes אֶפְתָּר, and by § 207. 1. its plural is אֶפְתָּרוֹת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d*. and *e*. On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ת, takes the place of ה, § 202. Thus שָׁנָה (שָׁנָה) year, by § 210, becomes in the dual שְׁנָתָם, דֶּלֶת door, by § 208. 4, du. דְּלָתָם, נְחֹשֶׁת brass du. נְחֹשֶׁתָם.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (for אֲמָהָ) maid-servant pl.

אֲמָלוֹת, מִלֵּחַ (for מִלֵּחַ from מִלֵּחַ) *portion* pl. מִלֵּיֹת and מִנְאֵלוֹת, comp. § 208. 3. d, קִצָּה (for קִצָּה from קִצָּה) pl. קִצָּוֹת; in like manner בְּלָוֹת *colleagues* is referred to the assumed singular בְּלָה. פֶּהָה (פֶּהָה) *governor* has in the plural both פְּהָוֹת (const. פֶּהָוֹת) and פֶּהָוֹת.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמוּרָה or נִסְמָה *supported*). A noun which is not so related to a following one is said to be in the absolute state (מוֹכָרָה *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to ת, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ה_, the close connection with the following noun preserving it as if in the centre of a compound word, § 55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה_ preceded by Kamets adopt a Segholate form in the construct, מְמַלְכָּה kingdom const. מְמַלְכָּה instead of מְמַלְכָּה, § 61. 1. b, מְמַשְׁלָּה dominion const. מְמַשְׁלָּה, מְמַלְאָכָה work const. מְמַלְאָכָה, מְמַרְכָּבָה chariot const. מְמַרְכָּבָה, מְמַצְרָה crown const. מְמַצְרָה, מְמַחֶבֶת flame const. מְמַחֶבֶת, מְמַעֲרָה ten const. מְמַעֲרָה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְמַשְׁפָּחָה family const. מְמַשְׁפָּחָה, מְמַאַרְבָּעָה four const. מְמַאַרְבָּעָה; so מְמַדְבָּלָה fig-cake const. מְמַדְבָּלָה; מְמַאֲשָׁה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְמַאֲשָׁה. On the other hand, מְמַחֶמֶת bottle has in the construct מְמַחֶמֶת Gen. 21: 14 (the accent thrown back by § 35. 1) as if from מְמַחֶמֶת.

2. The ending ים_ of the masculine plural and ים_ of the dual are alike changed to י_ , קַרְנִים nations const. עַמִּי, קַרְנֵי horns const. קַרְנֵי; וְ of the feminine plural suffers no change קְלוֹת voices const. קְלוֹת.

a. The compression of \bar{z} to \bar{e} regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתֵּי הַזֵּיתִים houses joined to הֶחָזֶה hewn stone would become בָּתֵּי הַזֵּיתִים, and by the dropping of the nasal, according to § 55. 2. b, בָּתֵּי הַזֵּיתִים houses of hewn stone. Comp. § 199. e. In the dual the final nasal is likewise rejected, and ay combines to form the diphthongal \bar{e} , § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּמֵתִי (the accent invariably thrown back by § 35. 1), commonly in the K'thibh בָּמֵתִי const. of בָּמֵתִי high-places, 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד hand const. יָד, מוֹשֵׁב seat const. מוֹשֵׁב, צִוָּר neck const. צִוָּר, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of מִן אֵלֶיךָ porch, מִן כָּתֹב writing, מִן מִן gift, מִן עָב cloud (once const. עָב Ex. 19: 9), מִן פְּתָאֵם decree and מִן יָם sea, e. יָם. מִן יָם sea of salt, except in the phrase יָם סוּף sea of weed, i. e. Red Sea; מִן חֵלֶב milk becomes מִן חֵלֶב, and מִן לָבָן white Gen. 49: 12 in the construct.

b. Tsere remains in חַיִּים *five* const. חַיִּים, מִירֵי *mire* const. מִירֵי, רִפְחָה *breathing* const. רִפְחָה, עָקֵב *heel* const. עָקֵב, in the מִן derivative מִן *shield* const. מִן and in אֵבֶל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֵבֶל *mourning* const. אֵבֶל, אֵת *time* const. אֵת, עַתָּה and עַתָּה, שֵׁם *name* const. שֵׁם, שֵׁם and שֵׁם: בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30:19, Ezek. 18:10, has in the construct בֶּן, בֶּן or בֶּן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: קֶן *nest* const. קֶן, מֶלֶךְ *rod* const. מֶלֶךְ and מֶלֶךְ, אֶבֶר Deut. 32:28 *perishing* const. of אֶבֶר, the Kal participles of Lamedh guttural verbs, §126. 1, and the following nouns with prefixed מ in several of which a preceding Pattahh is likewise changed to Hhirik, §190. a, מִצְטָר *tithe* const. מִצְטָר, מִסְפָּר *mourning* const. מִסְפָּר, מִסְפָּר *key* const. מִסְפָּר, מִסְפָּר and מִסְפָּר, מִרְבֵּץ *lair* const. מִרְבֵּץ, מִרְבֵּץ *clamour* const. מִרְבֵּץ, מִשְׁבֵּר *matrix* const. מִשְׁבֵּר, מִשְׁבֵּר *corruption* const. מִשְׁבֵּר, מִזְבֵּחַ *altar* const. מִזְבֵּחַ.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע"ע roots, חֹף *statute* const. חֹף and חֹף, rarely in other words גְּדֹלִי Prov. 19:19, Ps. 145:8, Nah. 1:3 (in the last two passages the K'thibh has גְּדֹלִי), קִנְיָן Job 17:10, Prov. 22:11, קִנְיָן Ex. 30:23, שְׁלֹשׁ Ex. 21:11; this becomes Pattahh before the guttural in גְּבוּהָ for גְּבוּהָ construct of גְּבוּהָ *high*. כֹּל *köl* construct of כֹּל *all* occurs twice, viz.: Ps. 35:10, Prov. 19:7, without a Makkeph following, §19. 2. a; it must not be confounded with כָּל *kāl* Isa. 40:12 *he comprehended* pret. of כָּל.

d. The termination יִ becomes יִ in the construct, §57. 2 (5), יִ *enough* const. יִ, יִ *life* const. יִ.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אָב Gen. 17:4, 5, elsewhere אָבִי, אָח *brother* const. אָחִי, רֵעַ *friend* const. רֵעִה 2 Sam. 15:37, 1 Kin. 4:5, or רֵעִה 2 Sam. 16:16, Prov. 27:10 K'thibh. These may be relics of the archaic form of the construct, §218, or the monosyllables may be abridged from ל"ה roots, §185. 2. c.

2. In a simple final syllable הִ is changed to הִ, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, שֵׂדֶה *field* const. שֵׂדֶה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ה verbs, while the future has Seghol, §168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. §205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, אָזָא *host* const. אָזָא.

גֵּזֶל *thigh* const. יָרֵךְ, כָּבֵד *heavy* const. כָּבֵד and כְּבֹד, כֹּתֵף *shoulder* const. כֹּתֵף, עָשָׁן *smoke* const. עָשָׁן and עֲשָׁן, צֶלַע *side* const. צֶלַע and צִלְע; אָרָה *long* is only found in the construct, the corresponding absolute was probably אֲרָה; כִּוֹבֵץ *helmet* simply shifts its accent in the construct, כּוֹבֵץ. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form קַטֵּל *chamber* const. חֲדָר, זֶרַע *seed* const. once זֶרַע Num. 11:7 elsewhere זֶרַע, נֹטֵעַ *plant* const. נֹטֵעַ, שֶׁטֶר *fœtus* const. שֶׁטֶר, שֶׁבַע *seven* const. שֶׁבַע, תֵּשַׁע *nine* const. תֵּשַׁע; in like manner הָבֵל *vanity* const. הָבֵל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצִל *tinkling* const. צִלְצִל for צִלְצִל, דְּבָרִים *words* const. דְּבָרִי for דְּבָרִי, צְדָקָה *righteousness* const. צְדָקָה, pl. צְדָקוֹת const. צְדָקוֹת, בְּהֵמָה *beast* const. בְּהֵמָה, חֲכָמִים *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מַלְכִּים from מֶלֶךְ (מֶלֶךְ) *kings* const. מַלְכִּי, שְׁבָטִים *tribes* const. שְׁבָטִי, גִּרְנוֹת (גִּרְן) *threshing-floors* const. גִּרְנוֹת, דְּלָתִים (דְּלָת) *reproaches* const. דְּלָתִי, גִּרְנוֹת (דְּלָת) *folding doors* const. דְּלָתִי, yet not invariably שְׁעָלִים (שְׁעָל) *handfuls* const. שְׁעָלִי, שֶׁקֶת *trough* (pl. שְׁקָתוֹת) const. שְׁקָתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagheshe-lene, thus, דְּלָתוֹת, מַלְכִּי, וְלָדִי, דְּלָתוֹת not דְּלָתִי, מַלְכִּי, דְּלָתוֹת, דְּלָתוֹת, § 22. a. 3. Exceptions are infrequent, as אֲשֶׁרֶת Deut. 3:17, חֲסִדִּי Lam. 3:22 but חֲסִדִּי Ps. 89:2, חֲרָפוֹת Ps. 69:10, טְרָפִי Ezek. 17:9, בִּסְפִי Gen. 42:25, 35, נִסְפִי Lev. 23:18, חֲרָפוֹת Isa. 5:10, קִשְׁתּוֹת Neh. 4:7, רִשְׁפִּי Cant. 8:6 but רִשְׁפִּי Ps. 76:4. In a few instances Dagheshe-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲכָמִי Isa. 57:6, עֲבָדִי Lev. 25:5, עֲבָדִי Isa. 58:3, עֲבָדִי Gen. 49:17, עֲבָדוֹת Ps. 89:52, עֲבָדוֹת Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, שְׁקָתוֹת Gen. 30:38. The presence or absence of Dagheshe-lene in the dual construct depends upon the form of the absolute, thus שְׁפָתַי from שְׁפָתַי *lips* but בְּרָכִי from בְּרָכִי *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מַעֲרָבִי, but מַעֲרָבִי. In the opinion of Ewald מַקְדָּשִׁי Ezek. 7:24 is for מַקְדָּשִׁי from מַקְדָּשִׁים, and מַקְצֵעַ Ex. 26:23, 36:28 for מַקְצֵעַ; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. § 210. e. מִרְכָּבָה chariot const. מִרְכָּבָה. The changes in לַהֲבָה flame const. לַהֲבָה pl. לַהֲבֹת const. לַהֲבֹת, גַּחְלִים coals const. גַּחְלִי are due to the influence of the proximate vowels, § 63. 1; those in חֲזִיוֹן vision const. חֲזִיוֹן בָּהֶנֶת, חֲזִיוֹן are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אֶהְיֶה (from אֶהֱיֶה) tents const. אֶהְיֶה arises from the conversion of a simple into an intermediate syllable, § 59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

DECLENSION OF NOUNS.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

Sg. Abs.	Const.	Pl. Abs.	Const.
מֶלֶךְ master	מֶלֶךְ	מְלָכִים	מְלָכִי
זִכְרוֹן memorial	זִכְרוֹן	זִכְרוֹנִים	זִכְרוֹנִי
מִלְיָץ interpreter	מִלְיָץ	מִלְיָצִים	מִלְיָצִי
Masc. גָּדוֹל great	Fem. גְּדוּלָה	Masc. גְּדוּלִים	Fem. גְּדוּלוֹת
קָטוֹל Kal. pass. part.	קָטוֹלָה	קָטוֹלִים	קָטוֹלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables.

Sing. Abs.	Const.	Pl. Abs.	Const.
עֵץ tree.	עֵץ	עֵצִים	עֵצִי

b. Polysyllables having pretonic Kamets in the penult.

Sing. Abs.	Const.	Pl. Abs.	Const.
כָּבֵד heavy	כָּבֵד or כָּבֵד	כְּבָדִים	כְּבָדִי
Masc. יָבֵשׁ dry	Fem. יְבֻשָּׁה	Masc. יְבֻשִׁים	Fem. יְבֻשּׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

Sing. Abs.	Const.	Pl. Abs.	Const.
שׁוֹפֵט judge.	שׁוֹפֵט	שֹׁפְטִים	שֹׁפְטִי
Masc. קָטַל Kal. Act. part.	Fem. קָטְלָה or קָטְלָת	Masc. קָטְלוֹם	Fem. קָטְלוֹת
מִקְטָל Piel part.	מִקְטָלָה or מִקְטָלָת	מִקְטָלִים	מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING.	Abs.	דָּג fish	Const.	דָּג	PL.	Abs.	דָּגִים	Const.	דָּגֵי
		מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשֵׁי	
		דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרֵי	
		עָנָן cloud		עָנָן		עֲנָנִים		עֲנָנָי	
		לֵבָב heart		לֵבָב		לִבְבָּיִם		לִבְבָּי	
Masc.		חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת	
		נִקְטָל Niph. part.		נִקְטָלָה or נִקְטָלָת		נִקְטָלִים		נִקְטָלוֹת	

iv. With final ה.

SING.	Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאֵי
		קָנָה reed		קָנָה		קָנִים		קָנֵי	
Masc.		יָפָה fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת	

v. Segholates.

SING.	Abs.	מֶלֶךְ king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכֵי
		סֹתֵר covert		סֹתֵר		סֹתָרִים		סֹתָרֵי	
		עֲצָם strength		עֲצָם		עֲצָמִים		עֲצָמָי	
		בָּעַל lord		בָּעַל		בְּעָלִים		בְּעָלָי	
		מָוֶת death		מָוֶת		מֹוֹתִים		מֹוֹתָי	
		עֵין eye		עֵין	DUAL.	עֵינִים		עֵינָי	
		רֶגֶל foot		רֶגֶל		רַגְלִים		רַגְלָי	
		אָזֶן ear		אָזֶן		אָזְנִים		אָזְנָי	

II. Nouns which double their final consonant.

SING.	Abs.	גַּמֵּל camel	Const.	גַּמֵּל	PL.	Abs.	גַּמְלִים	Const.	גַּמְלֵי
		בֵּן garden		בֵּן		בָּנִים		בָּנָי	
		חֹק statute		חֹק		חֻקִּים		חֻקָּי	
		שֵׁן tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנָי	
		עִבְרִי Hebrew		עִבְרִי	PL.	עִבְרִיִּים or עִבְרָיִם		עִבְרָיָי	

<i>Masc.</i>	קָטָן small	<i>Fem.</i>	קַטְנָה	<i>PL. Masc.</i>	קַטְנִים	<i>Fem.</i>	קַטְנוֹת
	עֶמֶק deep		עֲמֻקָּה		עֲמֻקִּים		עֲמֻקּוֹת
	טָרֵף fresh		טְרִיף		טְרִיפִים		טְרִיפוֹת

III. *Other nouns suffer no change.*

<i>SING. Abs.</i>	מִלְבוּשׁ garment	<i>Const.</i>	מִלְבוּשׁ	<i>PL. Abs.</i>	מִלְבוּשִׁים	<i>Const.</i>	מִלְבוּשֵׁי
<i>Masc.</i>	טוֹב good	<i>Fem.</i>	טוֹבָה	<i>Masc.</i>	טוֹבִים	<i>Fem.</i>	טוֹבוֹת
	מִקְטִיל Hiph. part.		מִקְטִילָה or מִקְטִילַת		מִקְטִילִים		מִקְטִילוֹת

Nouns with the feminine ending ה.

i. *With Kamets or Tsere in the penult.*

<i>SING. Abs.</i>	דָּגָה fish	<i>Const.</i>	דָּגָה	<i>PL. Abs.</i>	דָּגוֹת	<i>Const.</i>	דָּגוֹת
	נִקְמָה vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
	עֲצָה counsel		עֲצָה		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפָּה	<i>DUAL.</i>	שִׁפְתָּיִם		שִׁפְתֵּי

ii. *From Segholates.*

<i>SING. Abs.</i>	מַלְכָּה queen	<i>Const.</i>	מַלְכָּה	<i>PL. Abs.</i>	מַלְכוֹת	<i>Const.</i>	מַלְכוֹת
	סְתָרָה covert		סְתָרָה		סְתָרוֹת		סְתָרוֹת
	עֲצָמָה strength		עֲצָמָה		עֲצָמוֹת		עֲצָמוֹת

iii. *All others.*

<i>SING. Abs.</i>	גִּנָּה garden	<i>Const.</i>	גִּנָּה	<i>PL. Abs.</i>	גִּנּוֹת	<i>Const.</i>	גִּנּוֹת
	יְשׁוּעָה salvation		יְשׁוּעָה		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

<i>SING. Abs.</i>	מִשְׁמֶרֶת observance	<i>Const.</i>	מִשְׁמֶרֶת	<i>PL. Abs.</i>	מִשְׁמֵרוֹת	<i>Const.</i>	מִשְׁמֵרוֹת
	יוֹנָקָה sucker		יוֹנָקָה		יוֹנָקוֹת		יוֹנָקוֹת
	גִּלְגָּלָה skull		גִּלְגָּלָה		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עֲבָרִית Hebrew-woman		עֲבָרִית		עֲבָרִיּוֹת		עֲבָרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

PARAGOGIC VOWELS.

§ 218. The termination י, or ם is sometimes added to nouns in the construct singular, § 61. 6, בְּלִי Gen. 49:11 for בֶּן, מִלְאֲתִי Isa. 1:21 for מִלְאָה, רִבְתִּי Lam. 1:1 for רִבָּה, מִשְׁפִּילִי Ps. 113:6 for מִשְׁפִּיל, חִתֹּי Gen. 1:24 for חֵית. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי-צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, לְנֶגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גִּרְנָה from גִּרְן, אֶרֶצָה from אֶרֶץ, מִדְבָּרָה from מִדְבָּר, 1 Kin. 19:15 from the construct state מִדְבָּר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הָלֵיל *profane* in the peculiar phrase הָלֵילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים רַמִּימָה 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַלָה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31:14 *to the east*, לְשֹׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרָחָה Deut. 4:41; in פִּתְּנָה אֶרֶם it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פִּתְּנָה a is changed to e before this ending, § 63. 1, in הָדְנָה Ezek. 25:13, נִבְּהָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to הַ, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶכָּה or מֶלְכָּא the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כֶּם, כֶּן of the second person are connected with nouns in the singular by a vocal Sh'va, נִי of the first person plural and הַ of the second fem. singular by Tsere, and הַ, הַ, ם, ן of the third person by Kamets; הַ is invariably contracted to ם, rarely written ה, § 62. 1, and הַ to ה, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֶיהָ הִיא her days Nah. 2: 9.

b. First person: נִי is in a few instances preceded by Kamets, מִדְּבָרָי Ruth 3: 2, קִרְיָנִי Job 22: 20.

Second person. The final vowel of ה is occasionally expressed by the vowel letter ה, יָדְכָּה Ex. 13: 16, בְּשִׁמְכָּה Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, עֲבֹדָהּ Gen. 33: 5, בִּפְעֻלָּהּ Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, חֲנֹהּ Ps. 53: 6. In the feminine the connecting vowel e is rarely written י, שְׁלֹשִׁיתֶיהָ Ezek. 5: 12; י, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix, רִעִיתִי Jer. 11: 15, בָּתוּלָתִי Ps. 116: 19, נְשִׁיתִי 2 Kin. 4: 7 K'thibh, where the K'ri has נְשִׁיתִי. Sometimes the distinction of gender is neglected in the plural and כֶּם is used in place of the feminine כֶּן, אֲזֻנָּכֶם Gen. 31: 9, בְּנֵהֶיכֶם Jer. 9: 19; ה is sometimes added to the feminine suffix as to the full pronoun, זִמְתְּכֶה Ezek. 23: 49.

Third person. The connecting vowel before הו and ה is occasionally *e*. לְמִי־הוּ Gen. 1:12, פִּילְגֶּשְׁהוּ Judg. 9:24, מִטֶּהוּ Nah. 1:13, אוֹרֵהוּ Job 25:3, so רֵעֵהוּ from רֵעַ and מְרַעֲהוּ from מֵרַע and frequently with nouns in ה, מְרַאֲהוּ and מְרַאָּה from מְרָאָה, שְׂלֵהוּ from שָׁלַח, מְחַלְהוּ, קָצֵהוּ, מְחַלְהוּ, שְׂלֵהוּ from מְרָאָה, מְרַאָּה, מְרַאֲהוּ, מְרַאָּה; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מִזְבְּחוֹתָם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קְרָבָנָה Gen. 41:21. The form הֵ in the masc. sing. is commonly reckoned an archaism, אֶחָדָה Gen. 12:8, שִׁירָה Ps. 42:9, כֶּלֶה Jer. 2:21, so several times in the K'thibh עִירָה, סוֹתָה Gen. 49:11, תְּבוֹאָתָה Ex. 22:4, כְּסוֹאָתָה Ex. 22:26, נִסְכָּה Lev. 23:13, שְׁלֵשָׁה 2 Kin. 9:25, תְּבוֹאָתָה Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׁעָרָה Lev. 13:4, הִסְתָּאָה Num. 15:28, or by a Masoretic note in the margin, אֶחָדָה Isa. 23:17, 18 for אֶחָדָה; once א is substituted for ה, כֶּלֶה Ezek. 36:5. The longer forms of the plural suffixes הֵם, הֵן are rarely affixed to nouns in the singular, לְבָרְכֶהָ Gen. 21:28, מְלַבְּבֶהָ Ezek. 13:17, שְׂבוּתֶהָ Ezek. 16:53, or with the connecting vowel Kamets, כֶּלֶהָם 2 Sam. 23:6, or with ה appended, כֶּלֶהָם 1 Kin. 7:37, תוֹבָהָם Ezek. 16:53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָרְכָהָ Gen. 21:29, כֶּלֶהָ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הֵם being used for the feminine, כֶּלֶם Cant. 4:2, 6:6 for כֶּלֶן, יְדִירָם Job 1:14 for יְדִירָהָ.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ, י of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גֹּזֶל Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. *b.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine יה, and with הו the third masculine יו, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, תְּחַנְתִּי 2 Kin. 6:8 for תְּחַנְתִּי, עָרְתִּי Ps. 132:12 for עָרְתִּי, מִבְּתִיךָ Deut. 28:59 for מִבְּתִיךָ, אֶחָדָה Ezek.

16:52 for אֶחָיוֹתָהָ, אֶבְרָתָם and אֶבְרָתָהָם, אֶחָתָם Ps. 74:4, חֶרְבוֹתָם, חֶשְׁאָתָם, מִזְבְּחָתָם, מִצְבְּתָם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֶמְשָׁתָיו Lev. 5:24, תְּהַלְתִּיהָ Ps. 9:15, שְׁנֵאֲתֶיהָ Ezek. 35:11, גְּצֵתֶיהָ Isa. 47:13.

b. The vowel-letter י is not infrequently omitted after plural and dual nouns, דְּרָכָה Ex. 33:13 for דְּרָכֶיהָ, יְדִיכֶם Ps. 134:2 for יְדִיכֶם, מִיָּדוֹ Ex. 32:19 K'thibh (K'ri מִיָּדוֹ), עֲבָדוֹ 1 Sam. 18:22 K'thibh (K'ri עֲבָדוֹ), גִּוְיָהֶם Gen. 10:5 for גִּוְיֵיהֶם, חֲלָבָהֶן Gen. 4:4 for חֲלָבֵיהֶן.

c. *Second person.* The vowel י remains unchanged before the fem. sing. ה in אֲשֶׁרֶה Eccl. 10:17 and with ה appended: מִלְּאֲכָנָה Nah. 2:14. Sometimes, as in the full pronoun, י is appended to the fem. sing. suffix and ה to the plural, תְּחַלּוּאֲכֶרִי Ps. 103:3, תִּיָּכֶרִי ver. 4, בְּסִתּוֹתֵיכֶנָּה Ezek. 13:20.

Third person. The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּרֵיהוּ Nah. 2:4 for גְּבוּרָיו, קִרְיָהוּ Hab. 3:10, עִלְיָהוּ Job 24:23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ohi* וְהִי which is found once תְּגִמּוּלֹהִי Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲתִיקָרָא Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלֵיהֶמה Ezek. 40:16, גִּוְיֵיהֶמה Ezek. 1:11, and ו to the abbreviated masc. אֲלֵהֶמוֹ Deut. 32:37, זְבָחֵימוֹ ver. 38, פְּטִימוֹ Job 27:23, פְּטִימוֹ Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	ה	ה	ו	ה	ו	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	י	יָה	יָה	יָי	יָה	יָהוּ	יָכֶם	יָכֶן	יָהֶם	יָהֶן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֶן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְבָּכֶם *heart*, לִבְבָּהֶן *your heart*, לִבְבָּהֶן *their hearts*; שִׁפָּה *lip* du. שִׁפְתֵיהֶם pl. שִׁפְתֵיהֶם *their lips*.

a. דָּם *blood* becomes דָּמְכֶם and יָד *hand* יָדְכֶם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending **ת** becomes **ת**, in consequence of the change from a mixed to a simple syllable, § 59, **שִׁפָּה** *lip*, **שִׁפְתּוֹ** *his lip*, **שִׁפְתָּם** *their lip*, **שִׁפְתֹּתֶיהָ** *thy lips*, **שִׁפְתֹּתָיו** *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, **מִמְשָׁלָה** const. **מִמְשָׁלָהּ** suf. **מִמְשָׁלָהּ**. If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6, **בָּהוּ** from **בָּה**, **אָמְהוּ** from **אָמְה**; **מִבְּעֵתָהּ** 1 Sam. 16:15 from the fem. of **מִבְּעֵת**, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, **נִבְלָתִי** Isa. 26:19 from **נִבְלָה** but **נִבְלָתָהּ**, **נִבְלָתוֹ**; **רַפְּתִי** Cant. 2:10 from **רַפָּה** const. **רַפָּה**; so **אֶלְתִּי**, **גִּדְרֹתִי**, **יִתְרוֹתִי**, **שִׁבְעֵתֵיכֶם** but const. **שִׁבְעָה**, comp. **מִצִּיָּהּ** const. **מִצִּי**.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, **לֵבָב** *heart*, **לִבִּי** *my heart*, **לִבְּהָ** *thy heart*, **לִבֵּינוּ** *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before **ה**, **כֶּם**, **כֶּן**, e. g. **מִקְדָּשְׁכֶם**, **מִקְדָּשֶׁךָ**, or with a guttural to Pattahh, **אֶחָדְךָ**, **שְׁלֹחָךָ**, though with occasional exceptions, **אֶבְיָטְךָ** Isa. 22:21, **פִּסְאָךָ** 1 Sam. 21:3, **פִּסְאָךָ** from **פִּסְאָ**. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, **שָׁמוֹ** from **שָׁם** plur. **שְׁמוֹת**, **בָּנוּ** from **בָּן** plur. **בָּנִים** but **גִּלְיָהּ**, **רָעִי**, **רָעָה**.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, **שִׁפְתָּי** *my lips*, **שִׁפְתָּינוּ** *our lips*, **אָזְנִי** *my ears*, **אָזְנֵינוּ** *our ears*; **קַרְנִים** and **קַרְנֵינוּ** *horns*, **קַרְנִי** and **קַרְנָיו** *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending **ת**, § 208, **מֶלֶךְ** *king*, **מֶלְכִי** *my king*, **מֶלְכְּכֶם** *your king*; **אָזֶן** *ear*, **אָזְנִי** *my ear*; in like manner **יוֹנָקָה** *sucker*, **יוֹנָקָתוֹ** *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּעֵלּוּ and פָּעֵלּוּ from פָּעַל Hos. 13:14, with Daghesth-forte separative. קָבְלוּ Ezek. 26:9, קָטְלוּ 1 Kin. 12:10, סָבְלוּ Isa. 9:3, סָבְלוּ Jer. 4:7; בָּגְדוּ garment has בָּגְדוּ, בָּגְדוּ instead of בָּגְדוּ, בָּגְדוּ.

b. Middle Yodh and Vav mostly quiesce in \bar{e} and \bar{o} before suffixes, עֵינַי from עֵין eye, מוֹתַי from מוֹת death; but עֵירָה Gen. 49:11 from עֵיר young ass, שִׁירָה Isa. 10:17 from שִׁיר thorn, עֵלְלוּ Ezek. 18:26, 33:13 from עָלַל iniquity.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. הָבֵשׁ from הָבֵשׁ, שָׁכַם from שָׁכַם, but פָּרֵשׁ from פָּרֵשׁ; פָּלֶה from פָּלֶה; פָּרָה, פָּרָה, פָּרָה, פָּרָה but פָּרָה from פָּרָה; שָׁבִי from שָׁבִי, but עֲנִפְכֶם from עֲנִפְכֶם Ezek. 36:8 is for עֲנִפְכֶם from עֲנִי.

d. The noun אֲשֵׁר blessedness, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרֵי, אֲשֵׁרֵי not אֲשֵׁרֵי, אֲשֵׁרֵי.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesth-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עָזִי from עָז (root עָזָז), בָּתְכֶם from בָּת (בָּתָה), אֲתַנְּנָה from אֲתַנְּנָה (pl. אֲתַנְּנִים).

a. אֲשֵׁלַב lattice, בָּרְמֶל garden, מִשְׁלָב refuge, which do not occur in the plural, take Daghesth-forte before suffixes; שָׁבַת has in the plural שָׁבָתוֹת but before suffixes שָׁבָתוֹ, שָׁבָתוֹ; בָּסֶ (root בָּסָן) base has בָּסִי, בָּסִי.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesth, comp. §207. 2. a. הָרָרִי Jer. 17:3, הָרָרִי Ps. 30:8, הָרָרִי Gen. 14:6 from הָרָר; צָלְלוּ Job 40:22 and צָלְלוּ from צָל; שָׁלַח Ezek. 16:4 and שָׁלַח Cant. 7:3. Once Daghesth-forte is resolved by the insertion of נ, מִצְוֵינָה Isa. 23:11 for מִצְוֵינָה, §54. 3.

7. Nouns ending in ה drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵי field שָׂדֵה, שָׂדֵה, שָׂדֵה; מִקְנֵה cattle מִקְנֵה, מִקְנֵה.

a. The vowel e commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, עֲשִׂיהָ Isa. 22:11, מִפְעִיָּה Hos. 2:16, נוֹשִׂיהֶם Isa. 42:5, שֶׁה sheep becomes שִׁי or שִׁי.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules:

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.

	heart	king	queen	hand
<i>Const.</i>	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד
<i>Sing. 1 c. my</i>	לִבִּי	מַלְכִּי	מַלְכָּתִי	יָדִי
<i>2 m. thy</i>	לִבְּךָ	מַלְכֶּךָ	מַלְכָּתְךָ	יָדְךָ
<i>2 f. thy</i>	לִבְּךָ	מַלְכֶּךָ	מַלְכָּתְךָ	יָדְךָ
<i>3 m. his</i>	לִבּוֹ	מַלְכּוֹ	מַלְכָּתוֹ	יָדוֹ
<i>3 f. her</i>	לִבָּהּ	מַלְכָּהּ	מַלְכָּתֶּהּ	יָדָהּ
<i>Plur. 1 c. our</i>	לִבֵּינוּ	מַלְכֵּנוּ	מַלְכָּתֵנוּ	יָדֵינוּ
<i>2 m. your</i>	לִבְּכֶם	מַלְכֶּכֶם	מַלְכָּתְכֶם	יָדְכֶם
<i>2 f. your</i>	לִבְּכֶן	מַלְכֶּכֶן	מַלְכָּתְכֶן	יָדְכֶן
<i>3 m. their</i>	לִבָּם	מַלְכָּם	מַלְכָּתָם	יָדָם
<i>3 f. their</i>	לִבָּן	מַלְכָּן	מַלְכָּתָן	יָדָן

PLURAL.

DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לִבָּיִם	מַלְכִּים	מַלְכוֹת	יָדַיִם
<i>Sing. 1 c. my</i>	לִבֵּי	מַלְכֵי	מַלְכוֹתַי	יָדָי
<i>2 m. thy</i>	לִבֵּיךָ	מַלְכֵיךָ	מַלְכוֹתֶיךָ	יָדֶיךָ
<i>2 f. thy</i>	לִבֵּיךָ	מַלְכֵיךָ	מַלְכוֹתֶיךָ	יָדֶיךָ
<i>3 m. his</i>	לִבָּיו	מַלְכָּיו	מַלְכוֹתָיו	יָדָיו
<i>3 f. her</i>	לִבָּיהּ	מַלְכֶּיהָ	מַלְכוֹתֶיהָ	יָדָיהָ
<i>Plur. 1 c. our</i>	לִבֵּינוּ	מַלְכֵינוּ	מַלְכוֹתֵינוּ	יָדֵינוּ
<i>2 m. your</i>	לִבֵּיכֶם	מַלְכֵיכֶם	מַלְכוֹתֵיכֶם	יָדֵיכֶם
<i>2 f. your</i>	לִבֵּיכֶן	מַלְכֵיכֶן	מַלְכוֹתֵיכֶן	יָדֵיכֶן
<i>3 m. their</i>	לִבֵּיהֶם	מַלְכֵיהֶם	מַלְכוֹתֵיהֶם	יָדֵיהֶם
<i>3 f. their</i>	לִבֵּיהֶן	מַלְכֵיהֶן	מַלְכוֹתֵיהֶן	יָדֵיהֶן

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבַּעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָדָה, § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48 : 22, 2 Sam. 17 : 22, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once חָד Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 44, 29 : 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַתַּיִם; for the Dagshesh in ת see § 22. *b*; this is once omitted after Dagshesh-forte, מִשְׁתַּיִר Judg. 16 : 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעַתַּיִם *fourfold*, שִׁבְעַתַּיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42 : 13, and once with a suffix in the form שִׁבְעָהָם 2 Sam. 21 : 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	M A S C U L I N E.		F E M I N I N E.	
Eleven	{	עָשָׂר אֶחָד	עֶשְׂרֵה אַחַת	
		עָשָׂר עֶשְׂתִּי	עֶשְׂרֵה עֶשְׂתִּי	
Twelve	{	עָשָׂר שְׁנַיִם	עֶשְׂרֵה שְׁתַּיִם	
		עָשָׂר שָׁלֹשׁ	עֶשְׂרֵה שְׁלֹשׁ	
Thirteen		עָשָׂר אַרְבָּעָה	עֶשְׂרֵה אַרְבַּע	
Fourteen		עָשָׂר חֲמִשָּׁה	עֶשְׂרֵה חֲמִשׁ	
Fifteen		עָשָׂר שֵׁשׁ	עֶשְׂרֵה שֵׁשׁ	
Sixteen		עָשָׂר שִׁבְעָה	עֶשְׂרֵה שִׁבַּע	
Seventeen		עָשָׂר שְׁמֹנֶה	עֶשְׂרֵה שְׁמֹנֶה	
Eighteen		עָשָׂר תְּשַׁע	עֶשְׂרֵה תְּשַׁע	
Nineteen				

a. The origin of עֶשְׂתִּי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִשָּׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עשרים *twenty* being, however, derived not from *two* but from ten עשר.

Twenty	עשרים	Sixty	ששים
Thirty	שלשים	Seventy	שבעים
Forty	ארבעים	Eighty	שמנים
Fifty	חמשים	Ninety	תשעים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עשרת Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction ו *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שנים ושישים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, ששים ושלשים *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מאה *one hundred*, אלה *one thousand*, רבבה, רבו or רבוא *ten thousand*. These are duplicated by affixing the dual termination מאות *two hundred*, אלפים *two thousand*, רבות *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שלש מאות *three hundred*, שלשת אלפים *three thousand*, שש רבאות *sixty thousand*, אלה אלפים *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שישי
Second	שני	Seventh	שביעי
Third	שלישי	Eighth	שמיני
Fourth	רביעי	Ninth	תשיעי
Fifth	חמישי or חמישי	Tenth	עשירי

The feminine commonly ends in ית ., occasionally in יתה .

a. There are two examples of the orthography ראשון Josh. 21:10, Job 15:7, and one of רישון Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שלישית *one third*, רביעית *one fourth*, etc., and by the following additional terms, חצי *one half*, רבע and רבע *one quarter*, חמש *one fifth*, עשירון *one tenth*.

PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הַל Deut. 32:6, though editions vary.

THE ARTICLE.

§ 229. 1. The Definite Article (הַא הַהֲדָרָה) consists of ה with Pattahh followed by Daghes-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָל and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3; comp. the demonstrative particle הַא and הַא behold! In הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְמוֹרַד Gen. 10:26, אֶלְגָּבִישׁ hail, the equivalent of גָּבִישׁ, and possibly in אֶלְקִים Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיא אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 25, הֵאָר, הֵחָר, but הֵמָּדָר, הֵבָרָה, הֵכָתָה.

3. Before gutturals, which cannot receive Daghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, § 20. 2. a, instead of a simple one, הָאֵהָל, הָהָר, הָעֵיט, Gen. 15:11, הָרָשָׁע but הַחֲשָׁד, הַהָרָא, הַעֵיט Jer. 12:9.

a. The article very rarely has Kamets before ה, הָהָר Gen. 6:19, הָהָמָלִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֵסֶפֶת Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָהָרִים, הָהָרִים, הָהָרִים, הָהָרִים.

a. This change very rarely occurs before א, הָאֵמֹר Mic. 2:7. When ה is followed by Kamets-Hhatuph, Pattahh remains הָהָמָלִים.

b. The article does not usually affect the vowels of the word before which it stands; in הָרִים *mountain* and הָעָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, הָאָרֶץ *earth* but הָאָרֶץ. The plurals of אֶהָל *tent* and קֹדֶשׁ *holiness* without the article are אֶהָלִים Gen. 25:27, קֹדֶשִׁים Ex. 29:37, but with the article בְּאֶהָלִים (for בְּהָאֶהָלִים) Judg. 8:11, הָקֹדֶשִׁים Ex. 26:33, § 208. 3 b

קָאָה *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הֶקָאָה Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשְּׁמַיִם for בְּהַשְּׁמַיִם, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הָא הַשְּׁאֲלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵלֵלְךָ *shall we go?* הֵלֹא-הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַכּוֹזֵב Gen. 34 : 31, הַלְמַעֲנָה Job 18 : 4, הַצִּירִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הַיְדַבְּרָתָם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הַלֵּכְךָ Gen. 17 : 17, הַבְּצִעְצִקְתָּהּ 18 : 21, Methegh, § 45. 2, הַמְשֵׁל Judg. 9 : 2, הַהֲשִׁילָה Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הַבְּרָכָה Gen. 27 : 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הֵיטֵב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Pattahh, הָאֵלֶךְ Ex. 2 : 7, הָאֲשֶׁר 2 Kin. 6 : 22, הֵהִימִיר Jer. 2 : 11, הֵעֵת Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הָאֲתָם Judg. 6 : 31, הָאֲפָרְתִּי Judg. 12 : 5, הָאִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הָאֲמַר Ezek. 28 : 9, הֵהִירָהּ Joel 1 : 2, הֵהָלַם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרִיקֵי for בְּרִיקֵי, לְמִשְׁלֵי for לְמִשְׁלֵי, כְּדִבְרֵי for כְּדִבְרֵי.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּחֵרִי, לְאֵכָל, פְּאֵרִי.

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) א, אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, לְאֲדֹנָי, לְאֱלֹהִים, לְאָמַר, for אֲדֹנָיִם, אֱלֹהִים, אָמַרִים the Seghol lengthened to Tseré in the simple syllable, לְאֱלֹהִי but לְאֱלֹהִי, לְאָמַר but לְאָמַר, לְאָמַר. Before the divine name יְהוָה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4:3, לְיְהוָה Ps. 68:21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, בְּאֵפֶיךָ Isa. 10:13 for בְּאֵפֶיךָ, בְּיְהוֹנָתָן Eccles. 2:13 for בְּיְהוֹנָתָן.

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵלֶיךָ, בְּזֹאת, לְנֶפֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פָּרַע, פָּרַח, פָּרַע, פָּרַח; לָרִיב, לָרִיב, לָרִיב, לָרִיב; לָרִיב, לָרִיב, לָרִיב, לָרִיב; also with different forms of the demonstrative זֶה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מִי *what* they are commonly pointed בְּמִי, בְּמִי, בְּמִי or followed by a guttural, לְמִי.

5. Before the article its ה is rejected and the vowel given to the preposition, בְּדִבְרֵי for בְּדִבְרֵי, לְאֶרֶץ for לְאֶרֶץ, בְּהֵרִים for בְּהֵרִים.

a. ה not infrequently remains after כ, בְּהֵרִים Gen. 39:11, more rarely after the other prepositions, לְהֵרִים 2 Chron. 10:7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשִׁבִּית Am. 8:4 for לְשִׁבִּית, בְּהִשָּׁבֵטוֹ Prov. 24:17 for בְּהִשָּׁבֵטוֹ.

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesheforte, מִן מִדְּבָרֶיךָ for מִן מִדְּבָרֶיךָ. Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן חוּץ for מִן חוֹץ, מֵאֶרֶץ, מִהָעוֹף, מֵעַם.

a. מִן is sometimes poetically lengthened to מִיִּי, and once has the form of a construct plural, מִיִּי Isa. 30 : 11.

§ 233. These prepositions are combined with the pronominal suffixes in the following manner :

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִיִּי, מִלִּי, מֵיִי
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	כְּמוֹךָ	מִיִּיךָ, מִלִּיךָ
2 f.	בְּךָ	לְךָ	—	מִיִּיךָ
3 m.	בּוֹ	לוֹ	כְּמוֹהוּ	מִיִּיָּהוּ, מִלִּיָּהוּ, מֵיִיָּהוּ
3 f.	בָּהּ	לָהּ	כְּמוֹתָהּ	מִיִּיָּתָהּ

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִיִּינוּ
2 m.	בְּכֶם, בָּכֶם	לְכֶם, לָכֶם	כְּמוֹכֶם	מִיִּיכֶם
2 f.	בְּכֶן	לְכֶן	—	מִיִּיכֶן
3 m.	בָּם, בֵּיהֶם	לָם, לָהֶם	כְּמוֹתָם, כְּמוֹהֶם	מִיִּיָּהֶם, מִלִּיָּהֶם
3 f.	בָּהֶן, בֵּיהֶן	לָהֶן	—	מִיִּיָּהֶן

a. The syllable מו inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמוֹ, כְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מַה *what*, so that כְּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיִּי = מִיִּי. Comp. a similar reduplication of a short word, מִיִּי or מִי construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְחֶשֶׁךְ, וְהָאֶרֶץ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וַיִּבֶן, וַיִּמְלֹךְ, וַפְּנִים, וַלְהַבְהִיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָתָם, וַיְהִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַאֲנִי, וַגִּזְזוּ, וַחֲלִי. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וַבְּהִי, וַלְוִלָּה, וַרְע.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּזְחַב Gen. 2:12, וַיִּתְבַּקְּשִׁי Ezek. 26:21, וַיִּסְעֶדָה 1 Kin. 13:7, וַיִּצְעֲקִי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וַיְהִי, וַיְהִי, וַיְהִי, 2 plur. preterite and imperative of the verbs הָיָה *to be* and חָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַהֲיֵה, וַחֲיֵה for וְהָיָה, וְחָיָה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, וַאֲדֹנָי, וַאֲדֹנָי, וַאֲדֹנָי the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיְהִי when יְהִי has the vowels of אֲדֹנָי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאֲנִשְׁרִי Zech. 11:5 for וַאֲנִשְׁרִי, וַיִּקְלַח Jer. 25:36 for וַיִּקְלַח.

SEPARATE PARTICLES.

ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵלָּה, אֵלָּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֶל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder, beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוֹ *if*. The pronoun זֶה, of which probably שֵׁ is originally only a modification (comp. the relative use of זֶה, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אָמֶנּם and אָמֶנּם *truly* from אָמֶן *truth*, חֵנָּם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רִיקָם *in vain* from רִיק *empty*, פְּתָאָם *suddenly* from פְּתָע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָדָּךְ *surely, only* from אֲדָנִי.

(3.) By composition, as מִדּוּעַ *why?* from דּוּעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ, and מַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מִאֲדָר *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֲפָס *no more* prop. *cessation*; with a preposition, בְּמִאֲדָר *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, מִהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשֹׁנָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִיָּה *in Jewish* i. e. *Hebrew*, אֲרָמִיָּה *in Aramæic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֹּה *thus* prop. *according to it*, כֵּן *so* perhaps for כִּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and יֵשׁ

there is prop. existence. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הָיָה. *First person* הָיָה and הָיָה; הָיָה, הָיָה and הָיָה. *Second person* masc. הָיָה once הָיָה; fem. הָיָה. *Third person* הָיָה and הָיָה; הָיָה.

2. עוֹד. *First person* עוֹד and עוֹד; once with plur. עוֹד Lam. 4 : 17 K'ri. *Second person* masc. עוֹד fem. עוֹד. *Third person* masc. עוֹד, עוֹד fem. עוֹד.

3. אֵל, *Second person* אֵל. *Third person* אֵל, אֵל.

4. אֵל. *First person* אֵל. *Second person* masc. אֵל, fem. אֵל. *Third person* masc. אֵל and אֵל, fem. אֵל.

5. יָשָׁ. *Second person* יָשָׁ and יָשָׁ. *Third person* יָשָׁ.

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעַד *through*, זֶלַת *except*, יֵצֵן *on account of*, מִלְּמַד or מִלְּמַד *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, בְּרֹאשׁ *before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרֵי *from after*, מֵאַחֲרֵי and מֵאַחֲרֵי *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְפָנֶיךָ *before*, אֶל-מִלְּמַד *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בֶּדֶד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּגִלָּל and בְּעִבְרִית *for the sake of*, בְּיָד *by* prop.

by the hand of, אֶל-עֶבֶר *beyond*, לְ מֵעַבֵּר *from beyond*, לְעִמָּת *in conjunction with*, לְמֵעַן and עַל-עֵקֶב *on account of*, כְּפִי, כִּפִּי and עַל-פִּי *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרָאת *toward prop. to meet*.

(4.) A preposition and an adverb, בְּלִעְדִּי and מִבְּלִעְדִּי *without from* בֶּל *not* עַד *unto*, לְ מִהֲלָאָה *beyond*, בְּבִלִּי *without*.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זִדְלָהּ, נִגְדִי, עִמִּי, except אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אַחֲרֵיהֶן, אֶחָדָם; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶם and בֵּינוֹתָם, בֵּינוֹתָם and בֵּינוֹתָם.

a. The plural form אַחֲרֵיהֶם occurs without suffixes more frequently than אַחֲרֵיהֶם; אֶצְלִי, עִמִּי, אֶל- also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתָּנִי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתָּם oftener than תַּחַתָּיהֶם.

2. The preposition אֶת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתְּךָ, אֶתְּכֶם, אֶתְּכֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵת, thus, אֵתְּךָ, אֵתְּכֶם, אֵתְּכֶם rarely אֵתְּכֶם, אֵתְּכֶם rarely אֵתְּכֶם and אֵתְּכֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתְּךָ, אֵתְּכֶם.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או or, אף also, אם and כי if, אשר and כי that, because, כִּן lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אם כי but, כי אף how much more prop. also that.

(2.) The conjunction כי or אשר with a preposition, as כַּאֲשֶׁר as, לְמַעַן אֲשֶׁר in order that, וְעַד אֲשֶׁר and אֲשֶׁר יֵקָם be- cause, עַד כי until, כִּי תִּהְיֶה כי because.

(3.) An adverb with a preposition or conjunction, בְּטָרָם before, לְכֵן or עַל־כֵּן therefore, לִיּוֹלִי unless from כי if לא not.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָה , הֵה , אָהֵה ah! oh! הָאָה aha! הוּי ho! woe! אוּי , אוּיָה , אֲבוּי , אֲבִי woe! אֲלֵלִי alas! הִס hush!

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הָבָה come! prop. give, לָבָה come! prop. go, הִנֵּה behold! prop. a demonstrative adverb, הַלֵּיכָה far be it! בִּי pray! from בָּעִי entreaty, נָא now! I pray thee!